# THE BEAUTIES OF HISTORY;

OR,

PICTURES OF VIRTUE AND VICE,

DRAWN FROM REAL LIFE;

DESIGNED AS AN

## INTRODUCTION

TO THE

ART OF THINKING AND REFLECTION.

WHEREIN THE

ENTERTAINMENT AS WELL AS INSTRUCTION

OF THE READER IS PARTICULARLY CONSULTED.

IN TWO VOLUMES.

VOL. I.

A NEW EDITION, enlarged and carefully corrected.

TO WHICH IS PREFIXED,

AN INTRODUCTORY TRACT

ON

## EDUCATION,

RESPECTING

YOUNG LADIES AS WELL AS GENTLEMEN.

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The following Errors, with perhaps ſome others of leſs Importance, have eſcaped the Preſs, which every candid Reader, the leaſt converſant in Printing, will readily excuſe.

Page lii. line 28, for, *to imply of a tedious*, read, *to imply ſomething of*, &c.

Page lxx. line 25, for, *perceived*, read, *perceiving*, &c.

Page xciii. line 29, for, *and read a Book*, read, *and can read*, &c.

BODLEIAN
22 FEB 1968

# PREFACE.

THE preſent publication, may perhaps remind the reader of a ſmall tract, he may have met with, entitled INTRODUCTION TO THE ART OF THINKING, ſome years ago printed in Edinburgh, and aſcribed to an illuſtrious nobleman, whoſe admirable diſquiſitions upon the moſt ſublime and intereſting topics exhibit a fund of knowlege and depth of penetration, adorned with all the elegancies of an exquiſite taſte, rarely indeed ſeen in theſe days of trifling and diſſipation. Should any reſemblance to an original, from ſo reſpectable a hand, be perceived in the following ſheets, ſo far from being a diſadvantage, it may probably be thought their higheſt recommendation. In the tract alluded to the noble writers view was, worthy of his genius, to forward, correct and improve the inſtitution of youth: nor will it be at all neceſſary to apologize for reciting in his own words ſome extracts upon that important ſubject; than which nothing more pertinent or of greater weight could poſſibly here be ſubſtituted.

"Education," ſays that ſagacious obſerver, "may well be deemed one of the capital articles of government. It is entitled to the nurſing care of the legiſlature; for no ſtate ever long flouriſhed, where education was neglected. Even in a private view, not a ſingle branch of it is below the attention of the graveſt writer *." In another place he tells us, "among the many branches of education, that, which tends to make deep impreſſions of virtue, ought to be a fundamental object in a well regulated government: for depravity of manners will render ineffectual the moſt ſalutary laws; and in the midſt of opulence, what other means to prevent ſuch depravity but early and virtuous diſcipline? The Britiſh diſcipline is ſuſceptible of great improvements †;" "For tho' education (proceeds he in the tract firſt cited) is of the greateſt importance to the public, as well as to individuals, it is no where carried on in any perfect manner. Upon the revival of arts and ſciences in Europe, the learned languages, being the only inlets to knowlege, occupied almoſt the whole time that commonly can be ſpared for education. Theſe languages are and will always be extremely ornamental; but tho' they have become leſs eſſential to education than formerly, yet the ſame plan continues without much variation. We never think of making improvements, becauſe cuſtom and familiarity hide the defects of the eſtabliſhed plan.

"The faculty of reflecting and forming general obſervations, is capable of great improvement,

* The Art of Thinking. † Elements of Criticiſm.

provement, by proper exerciſe. This branch of education, though capital, is not cultivated with due care. Nature, in her courſe, begins with particulars, and aſcends gradually, to what is general and abſtract. But nature is ill ſeconded in the ordinary courſe of education. We are firſt (though partially) employed, it is true, in languages, geography, hiſtory, and natural philoſophy, ſubjects which deal in particulars. But, at one bound, we are carried to the moſt abſtract ſtudies; logics for example, and metaphyſics. Theſe indeed give exerciſe to the reaſoning faculty; but it will not be ſaid that they are the beſt qualified for initiating a young perſon in the art of reaſoning. Their obſcurity and intricacy unfit them for that office. Here then is evidently a void, which muſt be filled up, if we wiſh that education ſhould be ſucceſsful. To improve the faculty of abſtracting, and gradually to lead us from particular facts to general propoſitions, the tender mind ought at firſt to be exerciſed in obſervations of the ſimpleſt kind, and ſuch as may eaſily be comprehended: To that end the ſubject ought by all means, to be familiar; and it ought alſo to be agreeable and inſtructive. Under this idea human nature may moſt probably be choſen for the ſubject, becauſe it is of all the moſt familiar, and not leſs inſtructive than familiar; and, judiciouſly treated, it may alſo be rendered the moſt agreeable; a neceſſary ingredient, as was obſerved, to attract young minds."

"It is rare to find one born with ſuch delicacy of feeling, as not to need inſtruction. It is equally rare to find one ſo low in feeling, as not to be capable of inſtruction; and yet to refine our taſte with reſpect to the beauties of art or of nature is ſcarcely attempted in any ſeminary of learning; a lamentable defect, conſidering how early in life taſte is ſuſceptible of culture, and how difficult to reform it, if unhappily perverted."

But however perſons differ about the manner of conducting education, the importance of it is univerſally allowed. It forms the brighteſt characters, calls forth thoſe faculties which in a ſtate of nature would lie dormant and concealed, and directs them to the beſt ends, the good of ſociety. Nature may be more liberal to ſome of the human ſpecies, but her gifts often prove hurtful to their poſſeſſors, if education does not teach the right uſe and exertion of them.

The ſervice of the public ſhould be held up as the firſt duty of every individual. The love of mankind is the moſt generous principle of action, and ſhould be recommended to youth as the firſt object of their attention. In compariſon of this, the gratification of pleaſure, avarice or ambition, are mean and contemptible motives.

The ancients trained up their youth to be uſeful to the ſtate, and taught them to deſpiſe every advantage inconſiſtent with its welfare. The conſequence of this was viſible in the dignity and diſintereſtedneſs of their public and private

private tranſactions. The ſentiment produced ſuch illuſtrious characters and actions as we can ſcarce give credit to. To collect theſe records of virtue, and to inſpire the minds of youth with a noble emulation to rival them, is the intent of the preſent publication: how uſeful ſuch a work muſt be, I need not ſay; and the pleaſure it will afford muſt be equal to its utility.

It is keeping the beſt company, and viewing human nature in the moſt amiable light, that forms a great character; and the entertainment it affords, not only ſprings from generous ſentiments, but inſpires and promotes them.

What can be more agreeable and flattering than to find ourſelves of the ſame ſpecies with thoſe, who, in benevolence and rectitude, have come the neareſt to the Deity? Theſe are the uſes which may be made of the following Collection, which, like a rich parterre, contains the flowers of every climate and country.

"The ſupreme ſenſe and reliſh of virtue, or of whatever is lovely and heroic in affections and conduct, is not to be obtained," ſays an ingenious writer, "by peruſing dull, formal lectures on the ſeveral virtues and vices, and declaiming looſely on their effects; but by exhibiting to the moral eye living examples, or, what is neareſt to thoſe pictures, genuine copies of manners, that it may learn eaſily to ſeparate between the fair and harmonious, and the deformed and diſſonant. Thus I would ſelect from hiſtory, ſacred and prophane, in-

ſtances of illuſtrious virtues, diſplayed in the lives of great and good men in all ages; ſuch as the piety and continence of Joſeph, the patience and fortitude of Job, the meekneſs and love of his country which diſtinguiſhed Moſes, the friendſhip of Jonathan, and the like. From prophane hiſtory, I would produce the conſtancy of Scipio, the incorruption of Fabricius, the contempt of wealth and power in Cincinnatus, the patriotiſm and magnanimity of the Bruti, the Juſtice of Ariſtides, the heroiſm and love of their country in Leonidas, Epaminondas, and a long train of other Greek and Britiſh worthies. By means of theſe, and the like examples, continues he, the greateſt ſcenes of human life open on the mind; and the auguſteſt forms of beauty and order are made to paſs in review before it: this will give your pupils noble and extended views of the energy of virtue, and the limits of human actions, awaken an early ſenſibility of whatever is moſt amiable and heroic in life, and kindle in their breaſts a generous ambition to imitate thoſe virtues they admire in others*."

Youth have need of a faithful and conſtant monitor, ſays M. Rollin, an advocate who ſhall plead with them the cauſe of truth, honeſty and right reaſon; who ſhall point out to them the miſtakes that prevail in moſt of the diſcourſes and converſations of mankind, and lay before them certain rules, whereby to diſcern them.

* Dialogues on Education.

But

But who muſt this monitor be? The maſter who has the care of their education? And ſhall he make ſet leſſons on purpoſe to inſtruct them upon this head? At the very name of leſſons they take the alarm, keep themſelves upon their guard, and ſhut their ears to all he can ſay, as though he were laying traps to enſnare them.

We muſt therefore give them maſters who can lie under no ſuſpicion or diſtruſt. To heal or preſerve them from the contagion of the preſent age, we muſt carry them back into other countries and times, and oppoſe the opinions and examples of the great men of antiquity, to the falſe principles and ill examples which miſlead the greateſt part of mankind They will readily give ear to lectures that are made by a Camillus, a Scipio, or a Cyrus: and ſuch inſtructions concealed, and in a manner diſguiſed under the name of ſtories, ſhall make a deeper impreſſion upon them, as they ſeem leſs deſigned, and thrown in their way by pure chance.

"In hiſtory, ſuch ſtories alone ſhould be laid before youth as may catch their imagination; inſtead of this they are too frequently obliged to toil through the four empires, as they are called, where their memories are burdened with a number of diſguſting names, that deſtroy all their future reliſh for our beſt hiſtorians, who may be termed the trueſt teachers of wiſdom *."



* GOLDSMITH.

Lord Bolingbroke ſays, Hiſtory is philoſophy teaching by example; and Montaigne, at the concluſion of his chapter on three good women, adds, "Theſe are my three very true ſtories, which I find as diverting and as tragic as any of thoſe we make out of our own heads, wherewith to entertain the common people; and I wonder they who are acquainted with ſuch relations, do not rather cull out ten thouſand very fine ſtories, which are to be found in very good authors, that would ſave them the trouble of invention, and be more uſeful and diverting; and he who would make a collection of them would need to add nothing of his own."

Theſe authorities are ſufficient to juſtify the general plan of this work. As to the manner in which it is executed, the reader muſt judge. It has been endeavoured to ſelect the moſt ſtriking and uſeful parts of hiſtory, and to unite pleaſure with inſtruction.

The obſervations which precede every example are alſo drawn from the beſt authors. Where the expreſſion ſeemed capable of amendment it has been attempted, and maxims are added, where other writers did not furniſh them; and if they can eſcape without cenſure in ſuch company, nothing more is deſired.

No inſtances from ſacred ſtory have been inſerted in this collection, becauſe they are eaſily recurred to: thoſe from profane hiſtory lie ſcattered in a multitude of volumes, and require the knowlege of languages, which few

few have leiſure to attain; are to few indeed neceſſary, and fewer ſtill acquire them to any permanent degree of convenience or utility. It is alſo confeſſed, the advantage of the fair ſex (till of late moſt ſhamefully neglected in theſe kingdoms) has been particularly ſtudied in this publication.

If it had been thought prudent to have recourſe to feigned characters, theſe volumes might have been greatly enlarged; but as fiction, however well it may be adapted, only leſſens the force of the doctrine or duty to be inculcated, it has been almoſt univerſally avoided; and nothing is inſerted that has not its foundation in truth.

There is another reaſon, ſtill more weighty, for preferring ſtories of this kind. If they improve the underſtanding, they more eminently improve the heart. Incidents that move the paſſions make a deep impreſſion, eſpecially upon young minds. And where virtue and vice are delineated, with the conſequences they naturally produce; ſuch impreſſions have a wonderfully good effect; they confirm us in virtue, and deter us from vice. This indeed is the moſt illuſtrious branch of Education; but as it falls not in with the preſent buſineſs, I muſt deny myſelf the ſatisfaction of expatiating upon it.

The ſtyle muſt unavoidably be various, on account of the multitude of authors concerned; but perſpicuity is always conſulted, to engage the attention of youth.

Readers

Readers of higher rank alſo may find their advantage in this Collection, by uſing it as a common-place, where they may always have ſome head or other under which to range whatever they think worthy of note in the courſe of their reading.

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MISS Alicia Sheridan
Miſs Penelope Handaſyd
Miſs Frances Knowles
Miſs Mary Williamſon
Miſs Eſther Weld
Miſs Jane Weld
Miſs Elizabeth Hynes
Miſs Ann Thwaites
Miſs Martha Edwards, now Mrs. Brabazon
Miſs Martha Thwaites, now Mrs. Moore
Rt. Hon. Lady J. Leſlie, now Counteſs of Rothes
Rt. Hon. Lady M. Leſlie, now Lady Milliſington

* Miſs Eliza Montgomery, now Mrs. Gardiner
* Miſs Barbara Montgomery, now The Hon. Mrs. Beresford
Miſs Annie Montgomery, now The Rt. Hon. Viſcounteſs Townſhend
Miſs Sarah Wilſon
Miſs Elizabeth Rochfort
Miſs A. Le Gondes, The late Hon. Mrs. Beresford
Miſs Martha Stewart, now Mrs. Boyd
Miſs Elizabeth Weld
Miſs Mariann Knox, now Mrs. Cowan
Miſs Suſanna Carleton
Miſs Smith, now Lady Piers
Miſs Jane Broughton, now Mrs. Roſingrave
Miſs Ann Lunell Grayſon
Miſs Eliza Rothery, now Mrs. Waller
* Miſs Ann Boyle
The Hon. Miſs Ann Brown Kelly
The Hon. Miſs —— Brown Kelly
Miſs Frances Hamilton
Miſs Henrietta Aldworth Sentleger
Miſs Elizabeth Netterville
Miſs Maria Maquay
Miſs Martha Quin
Miſs —— Agar
Miſs Ann Sweney, now Mrs. Flood
Miſs Juliana Lucas, now Mrs. Forſter
Miſs Penelope Lucas
Rt. Hon. Lady Eliz. Birmingham, now Sewel
Rt. Hon. Lady Mary Birmingham
Rt. Hon. Lady Louiſa Cath. Mary Birmingham
Miſs Mary Exſhaw
Miſs Louiſa Sandford
Miſs Mary Cooper
Miſs Ann Alexander
* Miſs Barbara O'Reilly
* Miſs Jane Boyd

* Miſs Ann Boyd
Miſs Alicia Coſtello
Miſs Mary Evans
Miſs Mary Harriſon
Miſs Elizabeth Harriſon
The Hon. Miſs Lucy Cuffe
The Hon. Miſs Kitty Cuffe
Miſs Frances Herbert
Miſs Mary O'Neil
Miſs Mary St. Leger
Miſs Rebecca Stewart
Rt. Hon. Lady Catherine Nugent
Miſs Mary Montgomery, now Mrs. Lucas
Miſs Elizabeth Jones
Miſs Elizabeth Aldworth Sentleger
* Miſs Bowerman, now Mrs. Nevill
* Miſs Frances Nugent
* Miſs Eliza Latouche
Miſs Mary O'Neil
Miſs Biddy Evans
Miſs Jacoba Vaneſſe
Miſs Jane Scott
* Miſs Eliza Daly
* Miſs Ellen Mary Daly
Miſs Mary Nevill
Miſs Mary Ruttledge, now Mrs. Birmingham
Miſs Ann Tuthill
* Miſs Mary Boſwell
* Miſs Frances Boſwell
* Miſs Martha Woleſley
The Hon. Miſs Emilia St. George
Miſs Elizabeth Patrick
* Miſs Florinda Gardiner
* Miſs Catherine Morgan
* Miſs Ann Magan
* Miſs Harriot Magan
* Miſs Margaret King

* Miſs Jane Cole Bowen
* Miſs Thomaſin Cole Bowen
* Miſs Catherine Beresford
* Miſs Eliza Beresford
* Miſs Sarah St. George
* Miſs Mariann Campbell
* Miſs Sydney Hamilton
* Miſs Catherine Enery
* Miſs Eliza Hamilton

☞ The Ladies whoſe Names are diſtinguiſhed by * Aſteriſms are now receiving Inſtructions, and completing a Courſe of the *Belles Lettres*, under the Direction of Mr. WHYTE.

THE

TO THE HONOURABLE

# MRS. BERESFORD.

DEAR MADAM,

YOUR unremitting attention to the improvement of thoſe amiable young ladies, whom Providence has now placed under the wing of your maternal protection, has not paſſed unnoticed. I perceived the laudable principle breaking forth long before that pleaſing event took place, and often tacitly congratulated my deſerving little pupils on the fair proſpect of ſo promiſing an acquiſition; a conduct ſo ſingularly judicious, while it ſets your underſtanding and character in the faireſt point of light, cannot fail to engage their affections, and enſure mutual happineſs to all. You have often done me the honour to conſult me on the beſt means of opening and enlarging their inexperienced minds. Hiſtory immediately preſented itſelf: but Hiſtory at large is too voluminous and diſcouraging for readers of their tender years. This conſideration prompted me to undertake an edition of the preſent collection.

In prefixing your name to the work, I do not approach in the beaten track of dedicators; but rather addreſs you as my Child. I have no view to the douceurs on ſuch occaſions; you are above accepting applauſe from any conſideration but deſert; and, I flatter myſelf, that is the only motive which could induce me to confer it. Your welfare and happineſs can never be indifferent to me. The ſhare I have ſo long enjoyed in the cultivation of your mind, gives you a preſcriptive right to my attach-

ment, and unites in the preceptor the relative affection of both parent and friend. How ſhould it be otherwiſe? for on your part was no remiſſneſs. Superiour to the vulgar prejudices of little minds, I have never found you aſhamed of rectitude, or dreaming of condeſcenſion in any act of propriety. You have always preſerved a filial attention to your Inſtructor. "*Eſteem him who teacheth thee wiſdom*; "*and with all thy gettings, get underſtanding*," is the exalted precept of Solomon; and, purely from the impulſe of a grateful and correct heart, the beſt monitor, what Solomon enjoins you finely illuſtrate in practice. Acceptable recompence!

You know, Madam, in the heroic times of old, merit was the ſure and only paſſport to diſtinction and reſpect; and however ſome modern refiners may affect to diſregard praiſe (by which I underſtand the genuine approbation of the wiſe and good) it is, in the opinion of all who are juſtly intitled to it, the moſt *glorious* reward of virtue, and the nobleſt incentive to generous emulation. To beſtow honours indiſcriminately, and to laviſh them away on every ſlight occaſion, are indeed the certain prognoſtics of a ſickly and declining ſtate. But the exalted few, whom nature, cultivation, or the luſtre of intrinſic worth, correſponding with the ſmiles of fortune, happily diſtinguiſhes from the multitude, ſeem ſelected by Providence as his peculiar favourites; ſuch characters we contemplate with delight; in them we behold the livelieſt impreſſions of original excellence; and a tempered deference to their ſuperiority, is but rendering due tribute to him whoſe image they ſo eminently exhibit. But our homage muſt be voluntary; for to arrogate diſtinction is to detract from their own deſerts, and throws all their perfections into ſhade. External beauty, though utterly independent

pendent of ourſelves, is doubtleſs one of the firſt and moſt ſtriking of perſonal endowments; it has the univerſal voice of mankind in its intereſt, and the peculiar prerogative of conciliating favour at ſight. The greateſt efforts of genius have been exerted to its honour, and two of the ſublimeſt productions of human invention remain an eternal monument of its influence. Beauty itſelf has not however eſcaped detraction, the common lot of excellence; for while ſuch things as taſteleſs ſcribblers, and cold inſipid theoriſts exiſt, they muſt be nibbling; but ſo powerfully it ſhines its own bright advocate, ſilence would ſurely better announce their diſcretion; in vain they preach up its frailties, and ring their deſcants on its brief duration; it ſtill triumphs and laughs to ſcorn their idle cavils. Reſtrain its *ſhe*-profeſſors, it has no other enemy to fear; nature forms them little leſs than angels; yet leaves it in their own power by affectation to deface the charming model; *that* alone can ſully their divinity, and degrade it to the loweſt claſs of mere mortality. 'Tis true, we meet it too frequently adulterated with the impure allay; and, giving ſcope to cenſure, that beauty and folly are often held ſynonimous, we muſt, however unwillingly, admit. But this is no neceſſary conſequence; nor would it be matter of the ſmalleſt difficulty to produce unexceptionable evidence of the contrary.

The name of BERESFORD preſents a copious theme for panegyric. But, though I confeſs it a violence on my inclination, many reaſons concur to forbid me the attempt. I have been accuſtomed from your earlieſt infancy, to addreſs you in the honeſt language of the heart; and as I always found plain and ſimple truth acceptable, I cannot now prevail on myſelf to riſk your diſpleaſure in an unuſual garb,

garb, which might give my addreſs the air of *adulation*. Beſides, what mode of ſpeech could I adopt, which has not a thouſand times been proſtituted by others? or granting, the writers ſpoke with juſtice and ſincerity, unimpeachable, even as I might prove myſelf in the praiſes of a MONTGOMERY, to tread in their ſteps, would be but placing you on a rank with numbers; and that falls ſhort of my idea. This is no complimentary extravagance. I ſpeak upon the ſureſt grounds, a perfect knowlege of your ſentiments and diſpoſition, with which none can have had more convincing opportunities of being thoroughly acquainted.

Should I ſet you down the foremoſt in a nation of beauties; the lovelieſt of your ſex would hardly diſpute your title to precedence. Should any deſire to contemplate the qualities of your mind; in the youthful bloom of proſperity and zenith of admiration, what is there to expect? let them view you miniſtering to your ſick and diſconſolate friends, or exerting the nobleſt principles of diſintereſted generoſity to merit in diſtreſs, unſolicited, but by the occaſion. Should they ſeek to know your demeanour as a mother and a wife; let them viſit you in your domeſtic retirements; they will return in raptures to their wives and daughters, and, as the infallible means of happineſs, wiſh them to emulate your illuſtrious example. In confidence of which, let every ſenſible unprejudiced mind judge with what heart-felt ſatisfaction and unfeigned reſpect your preceptor muſt ſubſcribe himſelf,

DEAR MADAM,

Your moſt ſincere Friend,

Moſt obliged and devoted

Humble Servant,

SAMUEL WHYTE.

DUBLIN,
GRAFTON-STREET,
Feb. 9, 1775.

# INTRODUCTORY TRACT

ON

# MODERN EDUCATION,

RESPECTING

# YOUNG LADIES

AS WELL AS

# GENTLEMEN.

I labour to diffuſe the important Good,
Till this great Truth by all be underſtood;
'That all the pious Duties that we owe
'Our Parents, Friends, our Country and our God;
'The Seeds of every Virtue here below,
'From Diſcipline and *early* Culture grow.'
WEST on EDUCATION, Dodſley's Col. Vol. 4.

NEXT to the Preſervation of Life, the EDUCATION of our Children is indiſputably of the higheſt Importance, and of the moſt intereſting and public Concernment. Not only the Welfare and Happineſs of private Families and Times preſent are ſubject to its Influence; Human Nature is its Object; it affects whole Communities, as well as Individuals, and in its Conſequences extends to remoteſt Poſterity. Conſidered in a religious Light, it will be found, that not only our temporal, but in a great Meaſure our eternal Tranquillity and Happineſs are determined by our Education. To aim at any Improvement therein, muſt therefore be an honourable, as well as a uſeful Undertaking; nor can any Thing offered to

promote ſo valuable an End be ever deemed unſeaſonable or impertinent; the very Attempt beſpeaks a candid and favourable Reception. 'Tis true, upon this Subject the ableſt Heads have been employed; are ſtill exerciſing their Talents, exploding former Syſtems, and advancing new: Yet much is ſtill wanting, and Complaints of Errors and Inſufficiency are univerſal as they are juſt.

Could we preciſely trace the devious Path, and but once lay our Fingers on the particular Defects, there would be no great Difficulty in diſcovering the Remedy. Upon a ſtrict and impartial Scrutiny, it might probably appear, that it is not ſo much the modern Plan of Education that wants Amendment, as the Conduct of Parents and the Manners of the People. As to the latter, it may be ſaid, they are regulated by the known Uſages and Cuſtoms of the Place wherein we live, and that there are penal Laws inſtituted for the Puniſhment and Reſtraint of every Thing of a criminal Nature. But penal Laws, however conſtructed, however multiplied, are by Experience often found too general, overcharged with Severity, and by no Means ſufficient to the End. The Art of rendering a People virtuous, lies much deeper. It is from Ignorance they ſpeak, who would perſuade us, that nothing is neceſſary for making a State great and happy, but a Body of good Laws. What chiefly tends to the Eſtabliſhment of a State, is a judicious Police, founded in habitual Modeſty, Temperance, Integrity, Valour and *real* Patriotiſm. The general Prevalency of theſe Diſpoſitions is not introduced by Laws and Sanctions, but by Education, Example, and the moderate and wiſe Exertion of thoſe diſcretionary Powers entruſted to Perſons veſted with Authority. Thoſe, whoſe Minds

Minds have received a proper Bent, will behave well, tho' left to themſelves. The Buſineſs, therefore, is not ſo much to find Ways of puniſhing Offenders, as to form the Minds of the People ſo, that they ſhall have no Diſpoſition to offend. This, in the firſt Inſtance, is preciſely the Province of Profeſſors of Education: How far ours are in general qualified, or lay themſelves out to diſcharge ſo capital a Branch of Duty, and how far the Conduct of Parents is concerned in the Queſtion, are the Points now chiefly to be conſidered.

That we are abundantly ſupplied with excellent Schools for the ancient Languages and higher Branches of Literature, (perhaps on impartial Experiment not inferiour at leaſt to the moſt applauded in a neighbouring Country); and that in general our Youth have a happy Genius and Turn for Letters, admit of no Contradiction; yet, that they do not make an anſwerable Proficiency is notoriouſly evident. This cannot, however, with either Juſtice or Propriety, be imputed to the Heads of thoſe learned Seminaries; Men of approved Integrity, as well as Abilities. It proceeds from Cauſes in which they are no Way concerned; tho' in their Effects, they are to them Rocks of Offence, and perpetual ſtumbling Blocks to their Pupils. Nor let it be Matter of Wonder, if the Glebe be not properly prepared, and the Seed itſelf be of untoward Growth, that Weeds ſpring up, and the future Crop proves abortive. Now happily furniſhed as we are with able Profeſſors for the learned Tongues, and while, with the greateſt Care and Exactneſs, our Children are taught the obſolete Proſody and critical Niceties of Latin and Greek, what Proviſion have we for them, or how are they to be tutored, before they are properly capable of entering upon thoſe exotic

Reſearches? To whom do we commit the Culture of the infant Mind? In what goodly Soil do we nouriſh the early Shoots of Reaſon? From what unſullied Fountain draw the genuine Purity of Speech? 'What Maſters have we for the Improve-'ment of Articulation? For teaching the Propor-'tion of Sound, and Quantity of Syllables in 'Engliſh, and for pointing out to their Pupils, by 'Precept and Example, the right Uſe of Accent, 'Emphaſis, and Tones?' Who have we to explain to them the Idiom and Peculiarities of their native Language, and to give them a correct, rational, and manly Expreſſion in writing and ſpeaking therein? Are not theſe Things generally left to Chance, or conſigned to the loweſt, moſt illiberal, and moſt ignorant of Mankind? We have Teachers of Grammar who know not the Parts of Speech, no, nor even how to ſpell; their very Advertiſements put it beyond Surmiſe; of Geography and Hiſtory, not capable of diſtinguiſhing a Monarchy from an Ariſtocracy, or the Zodiac from the Equinoctial; of Arithmetic and Book-keeping, ſcarcely ſenſible the four firſt Rules of the one are at all inſtrumental to the other; yet they make a pompous Flouriſh with the Names to amuſe the ignorant, and to take in the unwary. Could it be imagined that, in a Nation one Degree above Barbariſm, any Man durſt openly undertake to teach twenty-eight different Branches of Learning, of which he knows no more than what could be gleaned from the Title-Pages of the Books from whence he tranſcribed them? Could it be imagined that the Attempts of ſuch Impoſtors are attended with Encouragement? Yet both are literally true. We have a Profeſſor of French who was never out of Ireland; never had any Opportunities of improving by Converſation with French People, and, in the whole, but about

about ſix Weeks Aſſiſtance from another; yet, now enjoying a conſiderable Income in Quality of French Teacher to a School of Eminence. But, what is ſtill more incredible, a certain notable Adventurer has inſinuated himſelf into many of the firſt Families in the Capacity of Writing Maſter, who, being unexpectedly called upon for a Receipt, was obliged to declare himſelf, and own he '*could not write.*' Such are the Directors of our Infancy, and, in many Reſpects, our moſt precious Years! And of a ſimilar Stamp muſt be their Inſtructions! The Care of implanting in young Minds the early Seeds of Virtue; of inculcating and enforcing the Love of Truth; of preventing bad Habits, and eradicating vicious Principles while yet in the Bud; the Regulation of their Morals, their Appetites, Paſſions and Affections; and the proper Oeconomy and juſt Eſtimation of their Time, are Things unheard of in the common Run of Engliſh Schools, and conſequently neglected.

To account for this, requires but a Moment's Reflection. The Art of managing, forming, and improving the human Mind, is, of all others, the moſt intricate and extraordinary, and, in the Judgement of Reaſon, evidently the moſt important. But the Labour beſtowed upon it is leſs obvious than that which more directly appeals to the Senſes. There, the Maſter is little ſeen: that Ripeneſs of Imagination; that pleaſing Intelligence, and happy Penetration, obſervable in ſome Children, judiciouſly taught, are conſidered as the genuine Offſpring of Nature; never attributed to the Care and Induſtry of their Teachers; nay, in many Caſes, become the Sources of their greateſt Reproach. Thus Men of Learning and Genius (who alone are equal to it) are deterred from the ungrateful Taſk; and thoſe, upon whom the Lot has hitherto

fallen, having little Reliſh for Purſuits of ſuch dubious Eſtimation, jog on in the old beaten Track, enjoying, as they may, the pitiful Emoluments of their Calling, unſolicitous of higher Accompliſhments.

But, ſuppoſing a ſufficient Number of Perſons duly qualified in this Way, are not the Want of ſuitable Encouragement, and the indiſcriminate Choice of Maſters, great Bars to their Endeavours? Do not Parents too commonly take, and condemn Characters upon Truſt, and often, to ſpeak but modeſtly, from very ſuſpicious Authority? Do they, previouſly to putting out their Children, carefully and circumſtantially examine into every Part of the Conduct and Oeconomy of Places of Education, and regulate their Determinations accordingly? Could the moſt minute Examination into thoſe Particulars ever give Offence to ſuch as truly deſerve the Name of Maſter? On the contrary, it muſt be a Spur to their Induſtry: where every Thing is juſt, well calculated, and ſtrictly methodical, muſt they not ſecretly exult in conſcious Rectitude, and derive Honour and additional Succeſs from the Scrutiny? Inſtead of this, a few Shillings Difference in Point of Price, a Street or two's Diſtance, or ſome ſuch trivial Inducement, are too frequently an Overbalance for every weightier Conſideration, and the only Motives to a Preference? On the other Hand, many, far from entertaining ſuch miſtaken Notions of Oeconomy, and greatly ſenſible of the Deficiencies here hinted at, are totally at a Loſs how to diſpoſe of their Children for the firſt eight or nine Years of their Life. Hence that prevailing Overſight of cooping up Boys ſo long in the Nurſery under the Inſpection of ſome low-bred illiterate Domeſtic; or, what is of ſtill more dangerous Tendency, letting them

them run wild about the Kitchen, aſſociating with Scullions, Grooms, and Stable-boys. At length, grown inſupportably riotous and inſolent, they are baniſhed, and in a great Meaſure alienated from their Parents, and all the endearing Obligations of Family Connection, to learn, ſtrange Prepoſſeſſion! the carnal and ridiculous Legends of Heatheniſm, in Preference to the ſacred Truths of Chriſtianity; and dead Languages, without the leaſt Pre-acquaintance with the Rudiments of their own. How contrary to the Practice of the ancient Greeks and Romans, whom we ſo much admire!

As to young Gentlemen intended for certain Profeſſions, particularly in naval, military, and commercial Life, the Languages are there, for the moſt Part, entirely given up, and doubtleſs with Propriety: but, what more immediately to the Purpoſe is ſubſtituted in their Room? Is attaining a tolerable Hand, a ſlight practical Notion of Arithmetic, and what is vulgarly taught for Book-keeping, ſufficient Employment 'till the Age of fifteen or ſixteen? Yet are not thoſe all, Parents in general look for, and much more than many Youths can boaſt of at the Time of their quitting School? Might not a Courſe of Inſtruction be purſued, which, beſides many peculiar Advantages, ſhould furniſh them with much ſuperiour Degrees of thoſe; and alſo ſupply them with moſt Articles of uſeful and neceſſary Learning propoſed in the Latin Way? Does the preſent Method ſufficiently anſwer the Ends it ſhould aim at? Let Experience declare, might not Gentlemen of Buſineſs be more amply qualified for their reſpective Departments? For Inſtance; Is there any Claſs of Men of greater Variety of Dealings; of more complicated Intercourſe; or more extenſive Connections, than Merchants? What Set of Men contribute more to the

Support of public Credit, or to the Honour and Advantage of the State? Who more concerned in diſperſing, extending and perfecting our Manufactures, by which Induſtry is encouraged, Integrity rewarded, and the Poor maintained and employed; and upon which our very Exiſtence, as a free Nation, depends? They link together, as it were, diſtant Realms, and all Humankind is intereſted in their Tranſactions? What an Extent of Knowlege! What Abilities muſt it require! to fit a Man properly for ſuch great and valuable Purpoſes? Yet, is there a Claſs of Men in the Britiſh Dominions, who labour under greater Diſadvantages in Point of Education?

According to the moſt wiſe Policy of our happy Conſtitution, every Man of Property and Abilities may have a Seat in the great Council of the Nation in View; or confined in a narrower Sphere, as a Conſtituent, he may influence their Determinations, and preſcribe Rules of Conduct, and give Inſtructions to the Repreſentatives; ſo far he is a Legiſlator. The executive Part, as well as the deliberative, in a lower Degree, may be lodged in his Hands; and the Welfare, Liberty, and Properties of Millions, be affected by his Conduct. Theſe are Objects of Moment; Offices of Truſt and Conſequence, which require far deeper Underſtanding, far different Qualifications, than are commonly ſought after: yet theſe are Offices every Citizen may expect; Honours which every good Citizen ſhould be prepared to ſupport. Will a Smattering of two or three of the minor Claſſics enable a Man to conduct himſelf with Propriety and Honour in Stations of ſuch complicated Variety? Or, are a merely mechanical Knowlege, and Application of Addition, Subtraction, Multiplication and Diviſion (however deſirable and eſſential in their

their Kind) the only requiſite Acquiſitions to the effectual Diſcharge of ſuch important Duties. Surely, No; though they may be fully ſufficient, or even much more than is neceſſary (as Practice alone may ſerve) to go through the mechanical Part of any Buſineſs whatever: but, to be a Maſter; to execute with Taſte; to invent, and to improve, includes ſomething more extenſive, and ſuppoſes a good Share of acquired, as well as natural Knowlege.

It may now be thought ſomething extraordinary, and ſubverſive of all that has been ſaid, to aſſert that our Applieation to Letters, and the general Uſe of Books, have been extremely injurious to the Intereſts of Virtue and Morality, and the grand Obſtacles to the Advancement of real and ſolid Learning. Yet ſtrange and paradoxical as it may ſeem, ſuch is the Fact. The moſt ſagacious Writers authenticate the Poſition, and daily Experience affords abundant Demonſtration of it. Mr. *Locke* aſſerts "That moſt of our Errors in thinking "ariſe from an Abuſe of Words; that it is im- "poſſible we can think with Preciſion, 'till we "firſt examine whether we have preciſe Ideas "annexed to the Terms we uſe: and that it is "equally impoſſible to communicate our Thoughts "to others with Exactneſs, unleſs we are firſt "agreed in the exact Meaning of our Words." Upon this, Mr. *Sheridan*, in his excellent Lectures on Elocution,* judiciouſly obſerves, that we have not far to ſeek for the Source of our Impropriety in the Uſe of Words, if we reflect "That the "Study of our own Language has never been



* Pages IV. and V. of the Dublin Editions, 12mo. Price three Britiſh Shillings; Page VII. and VIII. of the London Edition, 4to. blue Paper, Half a Guinea.

" made Part of the Education of our Youth; " conſequently the Uſe of Words is got wholly " by Chance, according to the Company that we " keep, or the Books that we read. And if nei- " ther the Companions with whom we converſe, " nor the Authors whom we conſult, are exact " in the Uſe of Words, I cannot ſee how it is to " be expected that we ſhould arrive at any Preci- " ſion in that Reſpect." To which he farther adds, " The Way to have clear and preciſe Ideas " affixed to the Uſe of Words, would be to have " Mankind" (*Females* as well as Males, in my Senſe of the Paſſage, and as I know the Author himſelf intended) " taught from their early Days, " by proper Maſters, the preciſe Meaning of all " the Words they uſe. Mr. *Locke* grievouſly " complains of our Neglect of ſtudying our Mo- " ther Tongue. But he lays the Fault at the " wrong Door when he imputes this Neglect to " the Maſters of Latin Schools, and Tutors " at the Univerſities. Nothing effectual can be " done, without making that a diſtinct Branch of " Education, and encouraging proper Maſters to " follow it as their ſole Employment, in the ſame " Way as the ſeveral Maſters in the other Branch- " es do. And certainly whether we conſider the " Difficulty of the Thing, or the great Ends " which might be anſwered by it, the Maſters in " that Branch, ought to meet with as great Encou- " ragement, as thoſe in any other." This laſt Aſſertion may require Illuſtration, as it flatly contradicts a common practical Maxim, *The cheapeſt is the moſt eligible.* But here lies the Miſtake. The Error is in the firſt Concoction. The Miſchief is all in our firſt ſetting out.—When Men have unſucceſsfully attempted and proved themſelves unqualified

qualified for every other Employment, their dernier Refource is to open a School; they announce it in the Papers; and by various Practices of low Cunning and Circumvention, work out a ſorry Subſiſtence, building, as already obſerved, on the Credulity of the Public; but little aware of the Extent of any one Department of the Province they embark in. The Teaching of *Engliſh* appears the moſt obvious and practicable; for ſurely it is their Mother Tongue; they can *perhaps* write a legible Hand; poſſibly they can figure a little; and they can hum over the Pſalter and Teſtament; and, may be, ſcramble through the firſt Chapter of St. *Matthew*, and the latter Part of the third of St. *Luke*, nay, gabble over the tenth Chapter of *Nehemiah:* that is capital Performance! But what ſay the Judicious? It is a Principle with them, that no Man can *read* what he does not perfectly underſtand: and there is a Truth eaſily and evidently deducible, that no Man can *teach* what he cannot himſelf read. Thus theſe unlicked Bear-leaders, utterly ignorant of all juſt Rules, with regard to the Art of Speaking or Pronunciation, can only attempt the written Alphabet, and to ſpell and put Syllables together in their vulgar Acceptation; conſequently, their utmoſt Qualifications extending no farther than the mere Combination of Letters (and even in that, not one of a Thouſand tolerably ſkilled) the Extent of their Inſtructions muſt there determine alſo. How extremely difficult it is to read well, and how little capable thoſe are who aſſume the Office of Teaching, is manifeſtly proved in the Scarcity of good Readers any where to be met with. We hear People on all Hands liberal in their Cenſures, and exclaiming againſt the Practice; but whoever thinks of, or ſets ſeriouſly about remedying the Evil 'till it is too late, and the Means utterly

terly beyond their Power? It has been well obſerved by the ingenious Author above quoted, that "Good public Reading or Speaking, is one of "the rareſt Qualities to be found, in a Country, "where reading and ſpeaking in Public, are more "generally uſed, than in any other in the known "World; where the doing them well is a Matter "of the utmoſt Importance to the State, and to "Society; and where Promotion, or Honour to "Individuals, is ſure to attend even a moderate "Share of Merit in thoſe Points." He had well examined, and was Maſter of his Subject, and has treated it more comprehenſively than was ever before attempted.* Supported (among others of no leſs Authority) by *Milton*, *Addiſon*, and that clear-ſighted and penetrating Philoſopher, *Locke*, he inveſtigates the Cauſes of our Failure in theſe Reſpects with the utmoſt Perſpicuity and Preciſion; and ſhews to Demonſtration they all ariſe from the three following Sources.

*Firſt*, The Imperfection of the alphabetic Art, or Language of Books.

*Second*, The general Inadvertency, Prejudices, and Miſmanagement of our Parents.

*Third*, (A Conſequence of the former) The Inſufficiency of our Teachers, and the erroneous, ill-adapted Inſtitutions to which we are ſubjected in early Years.

It is an undeniable and much to be lamented Truth, as all, who have ever taken a Book in Hand, have experienced, that the alphabetic or written Language, which ſhould be in all Reſpects a preciſe

* See SHERIDAN's BRITISH EDUCATION; a Book well worth the careful Peruſal of every judicious Parent; alſo his Lectures before mentioned. Both printed at the Expence of the Writer of the preſent Work, with a View to promote the Intereſts of Youth and the general Good of Society.

a preciſe Tranſcript of its Archetype, the Language ſpoken, is in a very imperfect State, and by no Means calculated to anſwer the Ends to which, in modern Practice, it has been converted, and for which, in its original Inſtitution, it moſt certainly was never deſigned. * But, as there is little Probability of any Reformation ſuddenly to take Place, which would ſuperinduce ſome very eſſential Changes in the typographic Art, and conſiderably affect the preſent Editions of our Books, it may be regarded as a Point, purely ſpeculative, unneceſſary here to inſiſt upon. This Imperfection of the written Language, however renders the Art of Teaching by ſo much the more complicated, laborious and irkſome; conſequently, demands a greater Extent of Capacity and Abilities in the Inſtructor, as well as a greater Portion of Attention and Aſſiduity in the Learners; their Progreſs is by ſo much the more tedious and diſcouraging, and the Inſtances of Excellence inconceivably more rare; to ſay nothing of its pernicious Tendency in many other Reſpects.

In the ſecond Place, it is not generally adverted to, though it be demonſtrably true, that Parents themſelves are the greateſt Obſtacles in the Way of their Childrens Improvement. A perfectly conſiſtent Underſtanding between Parent and Preceptor is by no Means general;† on the contrary, there ſeems to exiſt a Kind of Warfare, ſupported by natural Affection on the one Part, and a Spirit of Rectitude on the other. Like Man and Wife, they ought mutually to aſſiſt and ſupport their ſeveral Prerogatives, and

* See Sheridan on Education, Lecture 1ſt.

† This is a Reproach of old Standing; Juvenal, though never a School-Maſter, bitterly inveighs againſt it, and many others before him. Is there good Senſe and Virtue enough in theſe Times to give a Hope of Reformation?

and to draw both one Way for the Advantage of the common Cauſe. Yet a ſecret Jealouſy between the Parties often fruſtrates their Hopes; and ſeldom can they bring themſelves to an open and candid Explanation, till Matters have run too high, and an entire Rupture enſues. Thus, the poor Child is frequently cut ſhort in the Criſis of his Struggles, and becomes the Victim of Humour and Caprice. It is a Circumſtance diſcouraging and truly mortifying, to Maſters, after they have been labouring for a Length of Time, and exerciſing all their Abilities, upon regular and well grounded Principles, to eradicate bad Habits in a Child, and to lay a proper and ſure Foundation for his Advancement, to have him hurried off in a capricious Moment to another, without the leaſt Suſpicion or Intimation of a Cauſe for it; 'till, ſome Months, or, perhaps, Years afterwards, comes about from a different Quarter a prodigious Something alledged, which never in Reality had the ſmalleſt Shadow of Exiſtence, yet has travelled abroad from Tea Table to Tea Table, with a thouſand Aggravations. Thus a uſeful and eſtimable public Character falls a Sacrifice to private Pique and inſidious unprovoked Reſentment; while perhaps ſome ignorant and worthleſs Sycophant is building a Name upon his Shoulders, and reaping the Harveſt of his Skill and Induſtry. Theſe are the propitious Steps that ſometimes lift your ignorant Underſtrappers to Notice; who, as their grand Patron, the Arch-deceiver at the Ear of Eve, 'ſquat like a Toad,'‡ enſnare unwary Minds, and, at meet Seaſons, by artful Suggeſtions and ruinous Indulgences, poiſon the raw Imaginations of Children againſt their Superiours, and foment all their little Diſcontents, however cauſeleſs, trivial, or injurious.

Thus,

‡ See *Paradiſe Loſt*, B. IV. v. 799, &c.

Thus, a wild Tartar, when he ſpies
A Man that's handſome, good, and wiſe,
Kills him; thence thinking to inherit
His Wit, his Beauty, and his Merit.

Every Man is entitled to the Reward of his Deſerts. But, what Security is the moſt diſtinguiſhed Merit againſt Attacks like theſe? They not only injure the Individual; but, by a Scheme of univerſal Levelling, deſtroy all Emulation, and ſtrike at the very Root of Education itſelf. Upon a Topic of this Conſequence, I crave a few Moments longer Indulgence. Taking it for granted, the Parents have, on their Part, acquitted themſelves properly at firſt ſetting off, and have been duly circumſpect to find out, and place their Child under, a Man of undoubted Eminence and Repute: Taking, I ſay, theſe Premiſſes for granted, we may ſuppoſe, notwithſtanding, a Caſe by no Means unnatural or uncommon: The Child ſeems not to make a proportionable or ſatisfactory Progreſs. Is it the Fault of the Child, or of the Maſter? Or, is there, in Truth, any Thing culpable in either? Are you not, rather, yourſelf to be condemned, for forming unwarrantable Expectations, and precipitate Judgements? Or, if either be indeed faulty, is it not at leaſt as reaſonable, if not infinitely more ſo, to attribute it to the Child, who can have little or no Senſe of the Conſequences, as to the Maſter, who muſt be convinced his All is at Stake? But Reports are ſpread to the Prejudice of the Maſter: Was there ever yet a Man of Eminence without Enemies? Before you condemn, ſeriouſly aſk yourſelves, are you ſure of the Facts? You believe them to be true? Upon what Authority? Upon what Conviction? It may not be amiſs to go a little farther.—What Obligation, what particu-

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lar Acts of Friendſhip have I conferred upon this Man, who is daily exerting his Talents to advance my Child to Honour, and to render him wiſe and happy? An Authority I cannot diſpute declares '*the Preceptor is in all Caſes the Obliger.*' I pay him the ſtipulated Fee, 'tis true,* but equitably conſidered, is that a ſufficient, and adequate Recompence for the Loſs of Health and every wordly Enjoyment, devoted, as he is, to an Avocation confeſſedly the moſt irkſome and ſlaviſh in Life? Do I, as I ought, co-operate with, and forward his Endeavours in the Service of my Child, and that of the Public? Do I not, rather, in many Inſtances, render his Care abortive; and, to ſcreen my own, or my Child's, Deficiencies, illiberally attack his Reputation; which, to a Man of Senſe and Spirit, is above the Price of Rubies, is dearer to him than Life? Do I not give Ear to every idle Suggeſtion, every impertinent Cavil, for which, Circumſtances duly weighed, there can be no Foundation, and of which I may be convinced at the ſtated Examinations, or whenever elſe I chooſe to apply to him? He muſt (even from intereſted Views, if nothing elſe) be doing my Child all the Good in his Power; and, while he is promoting the Welfare and Happineſs of mine, can I be mean enough and baſe enough, to heap irreparable Injuries on him, his Wife and Children, who never injured me? Shall I countenance the ſecret Machinations of Envy, Ignorance and ill Nature;

* This is here admitted for the Sake of Argument, rather than given as an unexceptionable Fact: The contrary is too frequently the Caſe: and, what is ſtill more aggravating, Maſters are generally abuſed, in Proportion as they are ill paid; and thoſe, who never pay at all, are always their moſt violent and implacable Enemies. *Probatum eſt.*

Nature; or indulge a malicious Jeſt, at the Expence of the Peace and Fortunes of a Man, that, both from Station and Education, I ought to treat with Candour, Reſpect, and Friendſhip? There are many, I am ſatisfied, theſe Queſtions muſt give a Check to: And, were they attentively reduced to Practice, the riſing Generation at leaſt would ſpeedily reap the Benefits.

All Children might be Scholars; uſeful tho' not ſhining; and moſt Children would be good ones, were they not prevented by us, *Children of larger Growth*, even, Truth ſtill ſupports her Charge, our Parents themſelves. Their Ideas of Education are frequently at Variance with Reaſon and Nature; merely fortuitous, and raſhly adopted. What Authors have they ſeriouſly examined, and compared, on the Subject? What Experience is it poſſible they could have had? The Qualifications for rearing Children are not intuitively furniſhed with their Births; neither is it a Matter of Courſe, nor an Effect of Inſtinct. No Subject requires a greater Stretch of Thought, a cloſer Application, or a more thorough Acquaintance with Human Nature. Their exceſſive Eagerneſs to have their Children Scholars is in Fact the Reaſon, why ſo few of them turn out ſuch. This Eagerneſs chiefly operates for the earlieſt Pledges of their Love; and at the very Time, the niceſt Delicacy, and moſt critical Diſcernment, is requiſite to conduct them; in their Infancy, and firſt Introduction to Learning. The SUPREME DIRECTOR has admirably ſuited the Faculties of the Soul to the various ſucceſſive Exigences and operative Functions of the Body; and, as we obſerve a gradual Maturation of the corporeal Powers, the mental, keeping Pace with them, advance moſt naturally in a ſimilar Gradation.

Gradation. The Body, in its infant State, requires early and unremitting Care; ſo does the Mind; and as, to promote a wholeſome and vigorous Growth, we adminiſter to the Body with Delicacy and cautious Reſerve, by which, in due Seaſon, it ripens into Size, Strength, and Activity, ſo, with the like indefatigable Caution, Delicacy, and Judgement, ſhould we, from the Beginning, nouriſh and conduct the infant Shoots of Reaſon, in patient Expectation of a happy and fruitful Maturity. Thus, tho' in all other Things, we obſerve Children advance by regular, and almoſt imperceptible Approaches, at once they muſt be Scholars, whether Nature conſent to it or not. Reading is the immediate Object. No Allowances for Difference of Capacity; no Conſideration of what minute and various Preparation ſhould precede an Undertaking of ſuch complicated Difficulty.† But what is here meant by Reading? If Children are acquainted with written Words, ſo as to acknowlege them at Sight, and give them a tolerably ready

† The Difficulty of reading, and teaching to read, is allowed by all People of Judgement and Reflection: but with others, leſs happy in thoſe Particulars, it is not univerſally apprehended. Thoſe who know no Difficulty, apprehend none; and to Ignorance every Thing is eaſy. How often do we ſee Books put into a Child's Hand by Way of trying him, as the Phraſe is, to the Style and Subject of which he is totally a Stranger; yet, if he do not read it off at Sight, he is brow-beaten and abuſed; when poſſibly the very Apprehenſion of ſuch illiberal Treatment, and his internal Struggles to make Senſe out of what he cannot comprehend, are the ſole Cauſes of his Failure.——It is affirmed on good Authority, that the young Gentleman, on whom the Town lately beſtowed ſuch diſtinguiſhing Marks of Approbation in the Part of CATO, tho' under very early Tuition, was not *permitted* to read till about eight Years of Age. His rapid Progreſs afterwards proves the Juſtice of the Theory; yet it is not ſet down as a Rule for univerſal Practice without Exception; Genius and Circumſtances vary, and ſome are much earlier ripe than others. Theſe Things ſhould be attentively conſidered, and entirely ſubmitted to the Diſcretion of the judicious Inſtructor

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ready Utterance, they are accounted fine Readers; that is the grand Deſideratum; and ſo much the moſt ignorant Pedagogues may eaſily atchieve, and the ſooner, the more their acknowleged Merit; but, the Truth is, moſt Children read, as it is called, by much *too ſoon*; for they are hurried over the elementary Part, and read (bar the Soleciſm) before they can poſſibly underſtand. Here, then, is the firſt and chief Source of Vacancy of Countenance, Inanity of Tone, Poverty and Inſignificance of Manner, and all the long et cetera of Defects ſo notoriouſly ſtriking, in the ableſt Proficients: and hence the tardy and unſatisfactory Progreſs in all their ſubſequent Learning.

The human Mind is caught with the Wonderful and Surprizing; eſpecially, where it relates to Self: Of this Kind is the Parade of Infant Scholarſhip. To hear a little prattling Innocent, ſcarcely able to utter twenty Words intelligibly, and whoſe Power of Conception extends not to the juſt Import of the moſt ſimple Term, making its Way thro' a long-winded Paragraph, a difficult Chapter, or a Pſalm fraught with divine Myſteries; or, perhaps, hurrying over an abſtruſe Catechiſm, will warm a fond Parent's Boſom into Extaſies; and, on a ſuperficial View, is, no Doubt, an Object of Complacency and grateful Curioſity. It is, however, a Gratification too flattering, too pregnant with dangerous Conſequences, to be ſeriouſly wiſhed. Roſes have been taught to blow, and Fruits to ripen extravagantly out of the Courſe of Nature: they pleaſe the Eye, excite our Wonder; but, the Eſſentials are wanting; they have neither Subſtance, Smell, nor Flavour; and by anticipating a few Months, the parent Tree ſuffers; its Stamina is exhauſted and deſtroyed. Nature is an Enemy to

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theſe premature Births; ſhe muſt be led, not driven; ſhe is a coy Dame, freakiſh and humourſome; wears a thouſand different Garbs, a thouſand various Aſpects; and requires a Length of Courtſhip, and painful Aſſiduity, to induce her to Compliance: But, ſhe is abundantly grateful, and ſeldom fails to reward her Votaries, and crown their Labours with Succeſs. Strange as it may appear, have we not heard People in advanced Years boaſting, they read to Perfection, and as well as any one could or need to do, at the Age of four or five? What Ideas muſt they have of Reading? Confined indeed! And if, by this Standard, we eſtimate their Proficiency in other Branches, the Reſult will turn out, I fear, little to their Advantage, or indeed to the Honour of their Directors, who could tamely ſtand by and ſuffer them to ſquander away Time ſo fruitleſsly.

This leads again to the Point ſet out with, that the Cuſtom of indiſcriminate Reading, and the general Uſe of Books, even excluſive of the Matter, is injurious to Virtue, deſtructive of all Principles of Truth and Morality, and ſubverſive of real Knowlege. The Evil has taken too deep Root to be eaſily removed, and muſt daily encreaſe while our prepoſterous Methods of Inſtruction remain in Force. As Matters now ſtand, the Spirit of Enquiry, natural to Children, is ſuppreſſed, and totally obliterated. Groaning under the Threats and Severities of their Teachers, excited and kept alive by the eager Impatience of Parents, their Faculties are benumbed, and all their Senſes bewildered: Ears have they, but they hear not; Eyes have they, but ſee not; Underſtanding have they, but conceive not. They learn Sounds, and to utter Words; but uninformed and deſtitute of Ideas, they are *Vox & preterea nihil.* This Faſhion of reading

reading without Attention, Thought or Reflection, is in ſome Sort congenial with their childiſh Levity; 'tis eaſy, and grows into a Habit, which ſticks by them for ever after. They read without Improvement, and, conſequently, Application, for which they have no Reliſh, becomes burthenſome. Words are current in very different Acceptations, Phraſes are often extenſively and indeterminately applied; but tho' ſo various in their Import, and Application they are all equally ſlighted and ſkimmed over in the Reading. The firſt Idea that preſents itſelf, however foreign or inadequate, is implicity adopted, and of Courſe the Impreſſions on the Mind vague, extravagant, and incongruous. Thus Children, permitted to ramble at large, without any Rules to aſſiſt them, or having their Judgement perverted by ſuch as are altogether falſe and ill-founded, are in a much worſe State than if they never had any Acquaintance with Books; inſtead of Knowlege, their Minds are puffed up with wild incoherent Notions, and abortive Conceptions. Here, without in the leaſt forcing the Premiſſes, we ſee the Foundation of Error, and the primary Source of Confuſion and Scepticiſm; Bigotry ariſing in Church and State; and Enthuſiaſm, Hereſy, and Irreligion imputed to Men, perfectly innocent in their Intentions, and acting purely from Notions of Rectitude, but unable to ſee through the Miſts of Error, or diveſt themſelves of early Prejudice. Nor is this the Caſe in Matters of Speculation only; it is contagious in all Degrees and Situations, and unperceived, is the grand Bias of all our Actions and Conduct thro' Life. Should any think this Reaſoning carried too far, let them but a Moment reflect on the Force of Education, and narrowly watch

watch what paſſes, in their own Breaſts, and the World about them, they may ſoon ſee Cauſe to alter their Opinion. Many other Arguments might be adduced, but at preſent theſe Hints may ſuffice to prove the Miſchiefs ariſing from empirical Pretenders, and an abſurd erroneous Practice.

It might be a difficult and perhaps an invidious Taſk to delineate preciſely the Character of a good Maſter. It muſt however be allowed, he ought to be a Man of a clear and penetrating Head, a regulated Temper, and of an affable communicative Diſpoſition, liberally educated, and perfectly verſed in the Theory and Practice of what he undertakes to teach.† No Man can have clear Ideas of what he does not himſelf thoroughly comprehend, and proportioned to his Conceptions will be his Style of Inſtruction, clear or embarraſſed. Varieties of Tempers and Capacities he muſt neceſſarily engage with, ſome ready, ſome ſlow; as various muſt be his Methods of Management, and he ſhould know how critically to diſtinguiſh and adapt himſelf to all. Not only with different Perſons, but very often with the ſame Perſons differing from themſelves, an apt Word, or a prompt and ſignificant Alluſion will have the Force of a thouſand circumſtantial Arguments. This alſo implies Genius as well as extenſive Knowlege. So far in his Capacity of Inſtructor. As a Man, he may, not unfrequently,

† This is a Truth that admits of *few* Exceptions; however, Bunglers endeavour to eſtabliſh a contrary Doctrine, and when they cannot hide their palpable Deficiencies, give out with great Effrontery, that tho' they cannot execute, they are perfect Maſters of the Principles of Teaching. So have I heard many a wretched inſtrumental Dabbler endeavour to palliate his ſorry Performance, by pretending to ſuperior Knowlege in the Theory of Muſic.

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unfrequently, have Occaſion to exerciſe his Philoſophy, and if ſometimes tickled with Praiſe, he is unconſcious of deſerving, he will have the Mortification of meeting Cenſure, Oppoſition, and Ingratitude where he moſt juſtly merited Approbation and Regard. † Nothing ſo common as to ſee Speculation at Variance with Propriety, and no where more ſo than in the very Points in Queſtion, even with

† Teachers in every Department are ſingularly circumſtanced. The beſt Maſters, from ill inclined Boys, are ſure to receive the worſt Characters; for their Diſcipline and Punctuality are too great Reſtraints for Idlers to ſubmit to: And nothing but Warfare and perpetual Oppoſition ſubſiſts between them. 'Tis incumbent on the Maſter to curb the Extravagancies of his Pupils, and to combat their Paſſions, and that is ſufficient Ground of Enmity and Reſentment. Hence what underhand Practices! What dirty Lies, and Calumnies have Birth! With good Boys his Share of Fame is but partially acknowleged, and the ſlighteſt, imagined Failure, on his Part, is enough to expunge the Merit of Years of Labour and painful Anxiety. It would ſeem from the abſurd Stories, ſo often induſtriouſly propagated, that Teachers were alike blind to their own Intereſt, and deaf to the Voice of Fame. A ſtrange Poſition indeed, where thoſe who have ever been judged capable of inſtructing or informing others, are concerned.—I once heard a Maſter of the firſt Eminence examine a Claſs of his Scholars; his Lecture that Morning, which employed him full two Hours, extended only to the Explanation of a very ſhort, and no Way abſtruſe Sentence, and was chiefly directed to two particular Boys; but by no Means could he get them to comprehend it. This had been his Taſk, at the ſame Expence of Time and Labour, with theſe very Boys, every ſecond Day for three Weeks; and in like Manner on other Subjects, in Courſe, upwards of two Years ſucceſſively, but to little Effect: for neither upon that, nor any other Subject, could he ever deviſe the Means of fixing their Attention to any good Purpoſe, though, in every Thing but their Books, they appeared 'mart and ſenſible: this he aſſured me was not a ſingular Caſe. He attempted again, and, in the Vexation of Diſappointment, declared he muſt ſend them home, and that nothing but his particular Friendſhip, and great perſonal Reſpect for their Parents, could have prevented his doing it long before.—Juſt at that very Moment a Letter was put into his Hands: It was from the Mother of one of the Boys; a very blunt and rude Accuſation againſt the Maſter, charging him with Neglect of her Child, &c. whoſe Capacity and Cleverneſs ſhe very roundly aſſerted and enlarged upon!—I ſhall never forget his Looks! ! !

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with Men, in other Reſpects, wiſe and judicious. Such is the Force of Prejudice!

A Queſtion here ariſes, the Diſcuſſion of which we ſhall partly extract from *Quinctilian*, as he has amply conſidered the Merits of the Caſe; which Circumſtance alone proves it an Object of Moment.

Is a Child to be put immediately under the moſt excellent Maſter that can be found? A very cogent Argument againſt it, is, that Men of Genius and Capacity are generally ſomewhat high in their Demands; and it is indeed one Teſt of Ability, that they will not ſtoop to the mean Arts of Circumvention, and low Prices, to ſteal into Reputation. Yet, however, lewd Hirelings go about, and climb into the Fold, they are ſure of Abettors: And parſimonious Spirits, never want Subterfuges to countenance their miſtaken Oeconomy.† According to the Opinion and Practice of many, it is improper, or unneceſſary, to put a Learner immediately under the moſt eminent Profeſſor; but that

† An opulent Citizen of Athens, applying to the Philoſopher *Ariſtippus*, deſired to know, what he ſhould give him to inſtruct his Son? 'A Thouſand Drachmas' replied *Ariſtippus* (about 32l. 5s. 10d. ſter.) 'How!' ſaid the Athenian, 'I could purchaſe a 'Slave with that Money.' 'Do ſo,' ſaid the Philoſopher, 'and thou 'ſhalt have two;' giving him to underſtand, that his Son would have the Manners and Vices of a Slave, if he did not beſtow upon him a liberal Education. *Aſcham*, who was Queen *Elizabeth*'s Preceptor, has the following remarkable Paſſage, to the like Effect. 'Pity it is,' ſays he, 'that commonly more Care is had, yea, and 'that among Men deemed wiſe, to find out rather a cunning Man 'for their Horſes, than a cunning Man for their Children. They 'ſay nay, in Word; but they do ſo in Deed: for, to one they will 'gladly give a Stipend of two hundred Crowns by the Year, and 'loath to offer the other two hundred Shillings. God, that ſitteth 'in Heaven, laugheth their Choice to Scorn, and rewardeth their 'Liberality accordingly; for he ſuffereth them to have tame and 'well ordered Horſes, but wild and unfortunate Children; and, 'therefore, in the End, they find more Pleaſure in their Horſes, 'than Comfort in their Children.'

that he ſhould apply, for ſome Time, under thoſe of inferiour Rank: as if, in forming a Child to Learning, a Maſter of moderate Parts is the moſt eligible, being more eaſy to be underſtood, and imitated, as well as leſs impatient in removing the knotty and difficult Parts of the Elements of Knowlege. On the contrary, it is of the laſt Importance to give a Child the earlieſt Tincture of whatever is moſt excellent in its Kind; for, from the very great Difficulty of diſcharging wrong Habits once imbibed, the Maſter who ſucceeds, has an accumulated Taſk, that of unteaching his Pupils what they had formerly been taught; a Matter of more Pains and Trouble, than that of inſtructing them from the beginning. On which Account, *Timotheus*, the celebrated Muſician, required from the Scholars who begun with another Maſter, Fees, double what they paid, who entered firſt with himſelf.

They imagine an indifferent Maſter may do very well for Beginners: a vulgar and a groſs Miſtake! but this Overſight, however blameful, would be more excuſable, did ſuch Maſters only teach *leſs* and not *worſe*, than others. There is another Miſtake, ſtill more general, that Men of Erudition and Abilities will not deſcend to every Minuteneſs of Teaching; either becauſe they think it derogatory to them, or that they are utterly incapable of it. But, I exclude from the Rank of Profeſſors the Man who thinks any Part beneath his Attention; and, I affirm, the abler a Maſter is, the more capable he is of deſcending to it: In the firſt Place, becauſe we muſt ſuppoſe the Man who excels, eſpecially in Elocution, has moſt accurately attended to all the Means of acquiring Excellence. In the ſecond Place, Method is of infinite Efficacy in Teaching; and the beſt Maſter always purſues the beſt

Method. In the laſt Place, no Man, who is eminent in great Matters, can be ſuppoſed to be deficient in ſmall ones; and, as ſuch a Man muſt of Courſe be a man of Senſe and Experience, he beſt knows how to adapt himſelf to all Capacities. In the various Branches of Eloquence, particularly, the Leſſons of the moſt ſkilful Maſters are the moſt intelligible and perſpicuous; for Perſpicuity is the chief Property of Eloquence; and the weaker a Man's Capacity is, the more he endeavours to recommend himſelf by ſtretching and racking it; which of Courſe, renders his Inſtructions by ſo much the more perplexed, puzzling, and obſcure. I hold it for an abſolute Certainty, that the Faults we daily obſerve are more owing to vicious Imitation, and bad Habits uncorrected, than either Want of Inclination or Ability. One of the Reaſons for putting Children at firſt under the moſt excellent Profeſſor, is, becauſe ſuch a Maſter, being beſt able to inſtruct his Pupils, his Manner of Speaking is moſt proper for Imitation; and whenever they commit an Errour, they are inſtantly ſet right; while an inſufficient Pretender is apt to encourage them in what is faulty, and obliges his whole School to follow his wretched Opinion. Therefore, the Man ought to excell in Elocution, as well as in Morals, who undertakes this Profeſſion; and, like *Homer's* Phœnix, ſhould inſtruct his Pupil how to act, as well as how to ſpeak.

The learned Dr. *Conyers Middleton*, ſpeaking comparatively of *Cicero*, and the great Men now living, declares in Favour of the former, and that human Nature, in the virtuous and flouriſhing Times of *Athens* and *Rome*, appeared in a State of much higher Exaltation than at the preſent Day. But adds he, "I do not impute this to any Superiority of Parts, or Genius, peculiar to the Ancients; for human Nature has ever been the ſame in

all

all Ages, and Nations, and owes the Difference of its Improvements, to a Difference of Culture, and the Rewards propoſed to its Induſtry: Where theſe are the moſt amply provided, there we ſhall always find the moſt numerous and ſhining Examples of human Perfection." This ſhould awaken us to Induſtry, and excite our Emulation, if poſſible, to diſcover the Means, and tread in the ſame Steps, by which they arrived at Excellence. Let us now take a curſory Retroſpect of the different Roads the virtuous Ancients, and we Moderns, have purſued in the Courſe of Cultivation. The Writer has diſcuſſed this Point, more at large in a Work entitled, *Practical Elocution, or the Art of Reading and Speaking in Public*; ‡ from whence, as ſufficient to the preſent Purpoſe, the following Paragraph is tranſcribed.

" Contrary to Reaſon, and the Example of all civilized Nations, nay even contrary to ourſelves, in leſs momentous Caſes, we are indiſcreet and careleſs in the Choice of thoſe we place about our Children. Was this the Practice of the Greeks and Romans, whoſe Languages are at this Day our chief Study, and whoſe Works the Admiration of all Mankind? No, they had Reſpect to the minuteſt Article of Pronunciation, even of the Nurſes and Servants attending their Infants in the very Cradle; not a Slave was ſuffered to approach them, who ſpoke not the native Language in its Purity. Kings, Conſuls, Heroes, Philoſophers, and Ladies of the firſt Diſtinction, engaged in the Education of Youth. Their Tutors were the prime of Mankind, and their Pupils comparatively became Gods. If the Remark hold, that our Characters are determined



‡ Firſt publiſhed a few Years ago, two numerous Editions of which ſpeedily run out, and a third with conſiderable Improvements, is now in the Preſs, and nearly ready for Publication.

by our Company, the moſt pernicious of all Company is certainly a bad Tutor. Yet we commit our Children to the loweſt and moſt diſqualified Mercenaries: and not only their menial Attendants, but the Pedagogues who uſurp the Name of Maſter, ſo rude and unpoliſhed in their Dialect, ſo diſgraced with a provincial Brogue, that were it not repugnant to common Senſe, one might imagine THAT alone was their Recommendation. The Caſe is by no Means mended in the Subſtitution of Foreigners, generally the unhouſed Adventures of ſome remote, obſcure Diſtrict; whoſe Qualifications are even below thoſe of our own Bunglers, with the Super-Addition of itinerant Vanity, Impertinence, and national Prejudices. Hence French Taſte, French Modes of Thinking, French Cuſtoms, French Schemes; hence the Decay of public Spirit, the Decline of ancient Britiſh Valour; and hence,—— what is the natural Concluſion? O confound the reſt! French Laws, French Government. Forgive me, great Genius of my dear native Soil, if, in the Fullneſs of filial Obligation, my Fears anticipate what Reaſon tells me ſhall be for Ages protracted; what Hope aſſures me ſhall never be accompliſhed."

The Buſineſs of an Educator is to aſſiſt Nature, and to conduct as ſhe points out the Way; this ſeems to imply of a tedious Proceſs; but we are here recommending what *ought* to be the Practice, rather than what prudential Motives may induce a Teacher to purſue. For, tho' I would ſtrenuouſly adviſe Parents to place their Children under the beſt Maſters, from the Beginning, I would as ſtrenuouſly diſſuade ſuch Maſters, from undertaking, the Taſk at that early Period. Many and irrefragable are the Reaſons for the firſt; but, on the Part of the Maſter, the Conſequences are much unpleaſant and irkſome Toil, a ſorry Pittance of Reputation,

putation, Plenty of illiberal Cenſure; and after all, what is the mighty Recompence? He has to do with the Million, who form their Opinions more from Conjecture, than Judgement; his Character, and Fortunes are at Stake: great Adventures on ſo precarious a Tenure!——To ſpeak plainly, what Right have Parents to expect a Man ſhould ſacrifice Life and all its Enjoyments in the Service of their Children; when, on their Parts, they do ſo little to promote it? are Maſters alone to bear the Burthen and the Heat of the Day? are they alone to be the only Conſiderate, Generous, and Juſt? the young ones themſelves ſee not their own Intereſts; their Paſſions, blind Guides! are their ſole Directors; and they live in a State of Enmity with all who oppoſe them; they ſubmit but on Compulſion; and their Gratitude is written on the Sands. The Character of Preceptor is ſecond only to that of Parent, and ought to be held as ſacred; but, if thoſe, whom Nature and filial Duty diſpoſe them to Reverence, and prompt them to imitate, chooſe contemptible Inſtructors, or treat the beſt unguardedly, can it be imagined their Children will reſpect them, or benefit by their Inſtructions. Philoſophers may complain, and ſtun us with Plans of Reformation; the nobleſt Schemes, human Wiſdom can deviſe, are but as ſounding Braſs, and a tinkling Cymbal, if Parents do not unite and co-operate to ſupport them. Were all Maſters in ſome Sort independent of their Profeſſion, the Community would profit by it; for then as their Riſk would be leſs, they might, with greater Security and Confidence, conſult the true Intereſt of their Pupils, and uniformly perſevere in the right Path. Property is a good Barrier to Integrity, and preſerves, as well as corrupts, the Freedom of Election. We read of Times, when virtuous Poverty could command Reſpect; and of public Spirit, Proof to Ingratitude

and Obloquy: yet, why ſhould we urge the fiery Ordeal? human Nature is fallible, and prone to Errour; we know not ourſelves; but in Compaſſion to our Infirmities, we are taught to prefer this daily Petition, *lead us not into Temptation.*

From a Conſciouſneſs of the Juſtice of his Cauſe, a Writer may indulge ſome Latitude of Expreſſion, and urge his Sentiments with Warmth; That, with the Candid and Judicious, will plead his Apology: notwithſtanding all, the Approbation, Gratitude, and Friendſhip of the generous Few, have irreſiſtible Influence over a liberal Mind, and can reconcile it to the moſt diſcouraging Attempts.

This Point might be carried a great Deal farther; and, for the Advantage of ſo public and important a Cauſe, it may be well not to ſtop here. But, not to incur the Imputation of Partiality or Self-intereſtedneſs, naturally enough in this Caſe, to be thrown out againſt a Profeſſor, we beg Leave to produce the Opinion of *Juvenal*: ‡ he was a Lawyer of great Virtue, Opulence, and Abilities; and flouriſhed in the weak and corrupt Adminiſtration of *Domitian*: This honeſt and judicious Writer, gives us a lamentable Picture of the then declining State and depraved Manners of the Romans: Among other Inſtances, that of Education was too glaring to be overlooked: Should it bear any Reſemblance to the preſent Times, and tend, in the ſmalleſt Degree, to a Reformation, that will very ſufficiently authorize the Introduction of the following Strictures from that judicious Satiriſt.

VEXATIONS numberleſs, thro' every State,
All learned Profeſſions, all bright Talents wait.
But, Oh! what Stock of Patience wants the Fool,
Who waſtes his Time and Breath in teaching School?
To hear the Babbling of untoward Boys,
Conning trite Forms, on Miſchief bent, and Noiſe!
Sitting,

‡ See his Satires in an Engliſh Dreſs, by *Dryden* and others.

Sitting, or ſtanding, ſtill confin'd to roar
In one dull Round the ſame Things o'er and o'er;
Prelecting ſtill, enforcing and expounding;
Their unſuſceptive Ears ſtill all confounding:
What Part of Speech, Declenſion, Number, Caſe,
Mood, Tenſe, Voice, Perſon, Government and Place?—
Themes to diſcuſs, Epiſtles to indite,
Accounts to ſhine in, and with Grace to write;
The Worlds extenſive Volume, old and new,
With Scientific Maſtery to view,
Hiſtoric Lore, and Chronologic too;
Then to pronounce the various Works of Wit,
With ſound Diſcretion, and with Action fit;
All aim at theſe: but, at the Quarter Day,
The Parent grumbles, and is loath to pay.
Pay, Sir! for what? The Boy knows nothing more,
The ſix Months paſt, than what he knew before:
Taught, or untaught, Dunces are ſtill the ſame;
Yet ſtill the Maſter undergoes the Blame,
Without Exception, tho' each ſingle Boy
In open School his utmoſt Care employ;
Tho' he, Day after Day, long Hours has try'd,
With Shame to check, or ſtimulate with Pride;
Encourag'd, threaten'd, reaſon'd, ſooth'd, careſs'd,
To rouſe the latent Spark within his Breaſt;
Defeated and perplex'd, till his parch'd Tongue,
In vain, with meer Fatigue has to his Palate clung.
The murder'd Maſter cries, would Parents hear
But half the Stuff that I am doom'd to bear,
For that Revenge I'll quit the whole Arrear——
But, if my friendly Counſel might be us'd,
In Purſe and Fame egregiouſly abus'd,
Such barren Soil let not the Learned try;
But to more grateful Occupations fly:
The meaneſt Trade, the Spade and Pick-Ax take,
Rather the ſweltering Hod your Option make.
More to be envied, eaſier and more ſure,
The Drudge's Dole, who plies from Door to Door,
Than his, who, counting on his hard earn'd Gains,
Reaps ſuch a ſorry Harveſt for his Pains.
Muſic and Dancing laviſhly are bought;
Theſe Youth are long and ſedulouſly taught;
But Senſe and Learning deem'd not worth a Groat.†

Whate'er connects with Luxury and Shew,
Largely our Prodigals on that beſtow.
Capacious Palaces, and Villas, grac'd
With all the wild Extravagance of Taſte;
Exoticks nurs'd with counterfeited Sun;
And whole Eſtates to Pleaſure Gardens run;
Courſers of Blood, and matchleſs in the Race;
Train'd to the Turf, or deſtin'd to the Chace;
Expenſive Services of curious Plate;
Suites of Domeſtics; Carriages of State;
And Troops of Duns denote them wiſe and great:
But, tho' ſuperb the Manſion be, or not,
The Cook and Cellar never are forgot;
And, Naught to riſk in ſerious Matters, here
Talents and Breeding muſt be made appear;
In Scorn of Character, of Time, and Health,
The Table groans with the Parade of Wealth:
Here Rich, and Poor, of high and low Degree,
Strain all alike, and ſcorn Oeconomy.
*Claudius*, to Faſhion and his Taſte a Dupe,
Rags Half an Ox in a Turrene of Soup;
But more, if poſſible, Profuſion ſhines
In wild Variety of coſtly Wines:

Yet,

† It muſt however be acknowleged ſays, a late noble and judicious Writer, ſpeaking of Teachers, that *low Prices*, have in them Something amazingly conciliatory, and bewitching; they even ſupply the Abſence of Merit, and upon Occaſion like the Magician's Wand, tying up all our Faculties, render us deaf, blind and inſenſible to the moſt glaring Abſurdities. Whoever ſets out upon this Principle need give himſelf no Concern about thoſe ſecondary Trifles, Learning and Capacity, they will never be examined into, he is ſure of Recommendation and Succeſs. But why ſhould they be ſuppoſed ignorant, and incapable who relinquiſh the cuſtomary Dues, and are content with more moderate Emoluments? In general we do not find Men apt to underrate their Abilities, and why of all People ſhould Teachers pay themſelves a Compliment ſo derogatory? do they not by ſuch Practices tacitly arraign their own Inabilities, and proclaim themſelves deſtitute of the eſſential Qualifications which alone can properly recommend them to Notice, and Protection? But Profeſſors of the *liberal Sciences*, ſhould be above all petty, mercenary Conſiderations; leave them to groſſer Souls. The munificent Public, who ſeperately and collectively experience hourly the Bleſſings of their Services, cannot overlook them, but will, beyond Doubt, make ſuitable and grateful Returns; gladden the Evening of Life, and render all Family Cares ſuperfluous. What a Clog to Science! What a Pity it is, O Teachers, you are not of Cameleon Race!

Yet, midſt this waſteful Riot, there accrues
A thrifty Pittance for *Quinctillian*'s Dues:
For, to breed up the Heir to common Senſe,
Is ever more the Parents leaſt Expence.
From whence, then, comes *Quinctillian*'s vaſt Eſtate?
Becauſe he was the Darling Son of Fate;
And, out of mere Caprice, Luck made him great.
Urge not in Precedent one ſingle Man,
As rare as a white Crow, or ſable Swan;
Some friendly Stars exerted all their Power,
And ſmiled propitious on his natal Hour;
To them, not Merit, his Succeſs was due;
For Fortune never was to Merit true;
And they, who draw from Fortune's ample Source,
Are good, and wiſe, and all Things elſe of Courſe:
'Tis ſhe that flings the Die; and, as ſhe flings,
Of Kings makes Pedants, and of Pedants, Kings.
Moſt Maſters execrate the barren Chair;
Like him who hang'd himſelf, thro' mere Deſpair
And Poverty; or, him, whom *Cgius* ſent,
For Liberty of Speech, to Baniſhment
Even *Socrates*,† ungrateful Athens ſees
In Want, and ſentenc'd by unjuſt Decrees.
In Peace, ye Shades of our Foreſathers, reſt;
No heavy Earth your ſacred Bones moleſt:
Eternal Spring and riſing Flowers adorn
The Relicks of each venerable Urn,
Who pious Reverence their Preceptors paid,
As Parents honour'd, and as Gods obey'd.
*Achilles*, grown in Stature, feared the Rod,
And ſtood corrected at the Centaur's Nod;
In uſeful Learning did his Years employ,
And promiſed all the Hero in the Boy.
The Scene's much altered in our modern Schools;
For, blind the Parent, every Tony‡ rules;
And Maſters but mere Cyphers prove and Tools.



† *Socrates*, the moſt exalted Character Antiquity, and perhaps human Nature has to boaſt of, taught at Athens, but his Virtue proved his Deſtruction, and being condemned to die by Poiſon, he wanted wherewithal to pay for the Juice of Hemlock he was to drink, and was obliged to apply to one of his Friends, for Money to defray the Expence of that, and diſcharge the Jailer's Fees.

‡ See, *She Stoops to Conquer*, a Comedy by Goldſmith; A modern Alluſion, and a recent Fact are here ſubſtituted, in Place of thoſe in the Original, to the ſame Purport, but at this Day rather obſolete.

Young Sulky, by his Tutor, once reprov'd,
Swell'd with Revenge, and vow'd he'd be remov'd:
And, lo! a Miracle, to make it good,
A Bottle of red Ink is turn'd to Blood;
He ſmears his Shirt, and Abigail, his Friend,
Alarms Mama; and ſo he gains his End:
And every tattling Goſſip thro' the Nation
Brands the fell Tyrant's Name, and blaſts his Reputation.
Go aſk what Fruit *Palemon*'s Pains produce;
And how he's paid? Why amply—in Abuſe:
And, tho' approv'd his Care, confeſs'd his Toil,
They hardly claim one ſupercilious Smile:
Some ten Days over, or perchance a Score,
He's paſs'd unnotic'd, and is known no more.
As to his Profits, tho' confin'd and bare,
Yet even of thoſe the Uſhers muſt have Share:
Beſides, the Rents and Servants muſt be paid;
And thus of little ſtill a Leſs is made.
Yet, in the Bargain, every ſly Device
Is try'd, to ſcrew out Something of the ſtated Price:
And, after chaffering, as with Tradeſmen, ſtill,
Dear generous Souls, they tax the Quarter's Bill:
If not contented, take your Bill away;
Commence your Suit, and try the Law's Delay;
Or, acquieſcing to avoid the Suit,
They bleed your Purſe and Character to boot.
But who the Dues curtail, and thus protract,
Moſt from the abject Pedagogue exact.
Be ſure you perfect him, in Grammar Rules,
And all the beſt Hiſtorians read in Schools,
The Authors, every Poet to a Hair;
I, as your own, commit him to your Care;
Your daily Pains beſeech you to employ,
To form the future Conduct of my Boy,
And work him, like a waxen Babe, with Art,
To perfect Symmetry in every Part;
His Principles and Morals ſtrictly guide;
Spare no Expence, but all his Wants provide:
He always ſhew'd a generous docile Spirit;
Is tender, gentle, and you'll find has Merit.
Be, Sir, his better Parent; and beware
No Improprieties his Health impair.
This be your Taſk—and, literally purſu'd,
The great Reward is——*Black Ingratitude.*

As

As to the Methods purſued in our Education.——The learned and Reverend Mr. *Spence*, in his *Polymetis*, recites a plain and genuine State of the Queſtion? We ſhall tranſcribe his Words; for what could be more pertinent or of greater Authority? That capital and judicious Work, being rather expenſive, comes not within the Compaſs of every Body, the Paſſage will, therefore, to many have the Recommendation of Novelty.

"I have long, he tells us, ſuſpected, that the Method of Education, which is followed now, and has been followed for ſo many Ages, in our Schools, is chiefly founded on a Miſtake. What I have to ſay on this Head, may ſeem perhaps very conjectural to you; however I will give it you, ſuch as it is. The School Education among the Romans of old, aimed no farther than at two Languages; and each of thoſe, a living Language. Their own; for Converſation, for Reading, and for Speaking in Public: And Greek, that of their neareſt Neighbours; and of Neighbours too, who had been for ſome Time in the chief Poſſeſſion of the Arts and Sciences. In teaching their own Language, the Romans made uſe chiefly of their Poets; and with very good Reaſon: for the Thing to be taught at firſt was the right Pronunciation, and how could they fix the proper Tones of the Words, and the true Quantities of their Syllables, but from the Works of their Poets? When the Romans had advanced their Conqueſts pretty far in our Iſland, our Anceſtors, (wiſer, perhaps, in this than we may be) fell with a ſurpriſing Readineſs into the Cuſtoms of the Conquerors; ſtudied their Language; and, probably adopted their Method of School Education: for they had ſcarcely before any common Schools of their own. It might be Right enough then to comply with the Politics

Politics of *Agricola*; and to be as ready to learn the Cuſtoms of the Romans, as they were to teach them: And, indeed, while the Roman Dominion laſted here, the moſt prudent of the Old Britons were probably the moſt earneſt Students of their Times. It was then politic to ſtudy Latin, and Greek; Latin, as neceſſary to enable them to converſe with their Maſters; and Greek, as a Language, ſo much in Vogue with the ſame. Without the former, at leaſt, they could not well make their Court to the Conquerors; nor get themſelves advanced to any Poſt of Credit in their own Country. It was this, I imagine, which made the Roman Method of Education take ſo much among us: And, the introducing, and following of it for ſome Time, was as prudent as it was neceſſary. But after the Romans found it not worth the while to maintain their Conqueſts in this Iſland, and at laſt quite deſerted it, the Britons of that Age might be as wrong in continuing their Method of Education, as thoſe of the former were in receiving it. However, as it was then in Poſſeſſion, and had been for three or four Centuries, it ſeems to have been continued without conſidering that there were not the ſame Reaſons for it; and ſo to have been handed on, without any conſiderable Interruptions, quite down to our Days. All this while, tho' the Cuſtom has ſo much Antiquity to plead for it, and has been preſerved with much Uniformity for ſo many Ages, I know not whether we are obliged to our Anceſtors for handing it down to us ſo regularly or not. Might not one very fairly aſk ſome difficult Queſtions in relation to it? Would it not have been better for us, when we are young, to be inſtructed thoroughly in our own Language, than in any dead Languages whatever? Is a Miniſter now to preach, or a Lawyer

Lawyer to plead, or a Gentleman in Parliament to ſpeak in Latin? Yet, in our Schools, we are to this Day inſtructed to write Themes, and to make Orations, in the Language of the Romans; with almoſt a total Neglect of that, which I think is the moſt neceſſary for us, not only in Converſation, but in almoſt all the Buſineſs of Life. This it is that has made me often think, that the School Education in Uſe at preſent among us is founded on a Blunder: Such a Sort of Blunder, for Inſtance, as that of the Roman-Catholics, in continuing the Uſe of the Latin Tongue in all their publick Devotions; for ſo many Ages, ſince that Language has ceaſed to be generally underſtood among them. But granting that there were no ſuch Miſtake in the preſent Caſe; and ſuppoſing, that the very wiſeſt Aim for our School Education now, is that which is ſo generally in Faſhion; I ſhould ſtill be apt to imagine, that we are very wrong in the Methods moſt uſually taken to purſue the End which is propoſed. If the general Deſigns of our Schools ſhould be that of teaching us to underſtand, what the Latin and Greek Authors have ſaid in their Writings, why then are we led ſo much into the Shades, that the modern Commentators have caſt around them? ——Why are we ſo often obliged to fix hundreds of their Lines in Order, one after another, in our Heads; and taught to repeat whole Books of Homer and Virgil, by Rote?——Why are we plunged ſo much oftner in the Works of the ancient Poets, than in thoſe of their Hiſtorians?——And why is every Boy, ſet to write Things, that are called Latin Verſes; and obliged to endeavour at becoming a Poet, in a foreign Tongue?—— Why muſt we in ſome Schools be taught to ſpeak, and in all be obliged to write, in Languages that have been dead for ſo many Centuries?——And, why muſt all the Youth at our beſt Schools (however

ever different their Geniuſes are, or whatever they are deſigned for in Life) be all inſtructed in the very ſame Things, and pretty nearly in the very ſame Track?

"I don't mean by this, that the Claſſics ſhould be wholly given up; but rather that our own Language ſhould not be given up for them: And, indeed that the Study of them need not be ſo univerſal. They are, I ſhould think, one of the fineſt Amuſements for a Gentleman, that can be; and may become very uſeful to Divines, Philoſophers, Hiſtorians, Antiquarians, Poets, Sculptors and Painters; but why ſhould all thoſe too be led into the Studies who are meant for the more buſy Offices of Life; and who will probably have very little Time, either for Study or Amuſement? I believe any Body would own it to be very abſurd, if every Child that went to School, was to be obliged to ſtudy Navigation: And yet, I will venture to ſay, that this would not be near ſo abſurd (in ſeveral Countries, and in our own in particular) as the endeavouring to make every Boy that comes to School, a Claſſic Scholar and a Latin Poet."——

In the Caſe of Boys, few, very few are ſo hardy, or ſo ignorant as to deny the Advantages of a good Education; however their Practice may imply the contrary. The Conteſt is not about the Thing, but the Means of accompliſhing it; and in this, as in many other Inſtances, 'tis notoriouſly evident, Cuſtom prevails in the Face of Propriety. But by what Principle of Philoſophy? by what Rule of Argument? by what Maxim of common Senſe ſhall we reconcile our utter Neglect of the Fair Sex, that other eſtimable Half of the Species, in this Particular? The imperious Lords of the Creation arrogate a Superiority of Intellect, and pride themſelves, above Meaſure, on the ſuppoſed

poſed mental Diſtinctions derived to them from Nature; yet what Care! what Pains! what Aſſiduity! and what Length of Years! are requiſite to mold them into Form! and break the reſtive Savage into Man! after all, how often are the moſt conſummate Abilities in that Way found unequal to the Taſk! how often our Labours fruſtrated and thrown away upon a ſteril and ungrateful Soil! yet we perſevere, and by Perſeverance, if nothing more, a Habit of Attention and Application is acquired, productive of infinite Advantages. If the female Mind be indeed leſs happily endowed by Nature, ſtands it not the more in Need of Aſſiſtance? If inferiour in intrinſic Perfection, does it not the more require Cultivation? If conſtitutionally more feeble and infirm, is there not the greater Occaſion for Support?—But Women are not to act on the great Theatre of the World like Men. They move in a Sphere more domeſtic and confined—All this is admitted—They are not to wield the huge Machine of Government; they are neither to be Privy-Counſellors, Senators, Biſhops, Judges, Lawyers, Aldermen, nor Common-council-men: they are as little fitted to brave the Seas as Admirals, Captains, or Mariners; nor are they formed to lead Thouſands of their Fellow-Creatures into Fields of Blood and Slaughter, to abet the flagitious Schemes of Ambition, or pamper the deteſtable Purpoſes of Tyranny. But does it thence follow they ſtand precluded from the Privilege of being rational Creatures? Is there no deſirable Intermedium between a Book-worm and an Ignoramus? All Ranks and Stations of Men, one Time or other, aſſociate with them; they are the delightful Aſylum, the Boſom-Friends, and ordained meet Helps to all. The very End of their Creation was for our Happineſs, to ſweeten our Labours,

bours, to alleviate our Cares, to mitigate our Anxieties and our Pains, and to ſmooth, by the Delicacy of their Manners, and the Charms of their Converſation, the rugged and thorny Paths of Life. Our Hours of Leiſure are their natural Property; and the Conduct of our infant Years, united with our domeſtic Concerns, their indiſputable Prerogative. Let Cynics bury themſelves in the Gloom of their own Importance, and Aſcetics, in their brain-ſick Zeal, pervert the benevolent Purpoſes of Creation, the Author of Nature was wiſe, and knew, *it was not good for Man to be alone.* But how is this amiable Creature informed, how fitted to ſhine, nay to appear with common Propriety in ſuch intereſting Situations? Our earlieſt Attempts ſeem altogether calculated to viciate their Minds, and to implant a Predilection for every Kind of Folly, Vanity, and Trifling. Nature, left wholly to herſelf, would be a much better Guide than what we erroneouſly ſubſtitute in her Place. We avowedly breed them up in Ignorance, and then unjuſtly and ungenerouſly accuſe and reproach them for the Want of Underſtanding. Yet the Pains many of them afterwards take to acquire Knowlege and ſupply the Defects of Education, is a Proof both of their Inclination and Capacity; when, to the Shame of our Sex! ſend a Man into the World illiterate and ignorant, he ſinks under the Load, and never emerges. Allured by the ſuperiour Beauty of their Perſons, we view them with Deſire; we pay our Court to them; this is Nature: in our Addreſſes we make them Angels, Goddeſſes, and ſupreme Diſpoſers of Life and Death; we ſwear, and are believed. But a Picture can but pleaſe as a Picture. Their Faces grow familiar; their Charms inanimate; their Converſation the ſame; it dwindles into mere common-place

mon-place Chit-chat; it wants Senſe and Variety, and ſoon becomes inſipid and tireſome; they are laughed at; avoided; forſaken. Such is the modern Style of Sentiment and Intercourſe between the Sexes—Thus Women, in every Reſpect, are Sufferers, though in Fact without Blame. Reflect a Moment, ye haſty ſuperficial Cenſurers. How came *you* poſſeſſed of your Superiority? from Nature; O, no! you enjoyed every Opportunity of Aſſiſtance and Improvement in its full Latitude, which they are ſtudiouſly denied. Afford them the like Opportunities, and then paſs your Sentence.—How now! O! What diſturbs you—O LORD! a *learned* Lady! So impertinent! ſo conceited! ſo full of herſelf! Nobody elſe can put in a Word! ſhe is dreadful! intolerable! Heaven defend us from a *learned* Lady!—And what, grave Sirs, are your *own* imputed *Scholars?* Infinitely worſe. Ferocious! overbearing! aſſuming! oſtentatious! ſelf-opinionated! and every Way inſufferably diſagreeable! a ſimilar Character in both Sexes; a Pedant is a Pedant, be it Male or Female: nor confined to Books only; there are Pedants of all Complexions; in Muſic, in Painting, in Dancing: Pedants in Politics, in the Stable, and in the Field: there are even Pedants in Politeneſs.* 'Tis the Affectation of Appearance, not Learning or Knowlege, that makes us diſagreeable, no Matter which the Sex, or what the Profeſſion. But to return: This Dread of a *learned* Lady, be it real or affected, is, in Truth, a Symptom of conſcious Imbecility; it proceeds from low contracted Prejudices, and the conſequential Reaſoning, grounded upon aſſumed and partial Principles, is neither juſt nor rational.

By

* Your BEAU is a mungrel Species of Animal, neither one Thing nor another, as exotic as your mere Horſe Jockey, too contemptible to animadvert upon. CRITO MINOR.

By *Learning*, and *Learned*, theſe high Advocates for ſcientific Monopoly always tacitly underſtand, and confine themſelves to, the Knowlege of Languages, and, thence, confounding the Means with the End, illogically conclude, that Women ſhould not be in *any* Reſpect taught, or permitted to reaſon or judge for themſelves. Your *Literati* might be attacked in their Faſtneſſes, and the Nakedneſs of the Land diſcovered. Shocking muſt it be! to find concealed under that *Name*, that *Phantaſm* of Erudition, nothing but a Chaos of ill-formed, indigeſted Notions, rude diſtempered Paſſions, and unimportant and barren Theory; the goodly Fruits of an eight or ten Years Flagellation, in the Purſuit of two dead Languages no where ſpoken, and by few (and thoſe eſteemed Adepts too) half underſtood. This is not enforced contemptuouſly, or to depreciate the Knowlege of Latin or Greek; but, repreſenting Truth as it really is, to check the Petulance and Oſtentation of vain Scioliſts, who ſhelter themſelves under thoſe venerable Names, devoid of other Merit. Men of liberal Profeſſions cannot diſpenſe with thoſe Languages; and, introduced as they always ſhould be, and conſidered only as in a Degree ſubſervient to nobler Purſuits, they are fine Points † of Accompliſhment in a Gentleman's Education. It is the Cuſtom of Smattering we here complain of, that is the Abſurdity, that is the Grievance, the grand Obſtruction

† The Time of putting a Child to the Latin School, ſhould not be determined by his *Years*, but by his Abilities, and the Manner he is fitted for it: and to this End he ſhould ſtand an Examination, as for his Admiſſion into the Univerſity, and not be received 'till properly prepared. Such a Procedure would ſoon alter the Face of Things, and bring about an entire Revolution. The Profeſſors of the learned Tongues would reap both Pleaſure and Profit by the Change: real Erudition would more extenſively flouriſh, and Mankind in general have Reaſon to rejoice. CRITO MINOR.

Obſtruction to real Learning and uſeful Knowlege, whether in Man or Woman.

A *little Latin* ‡ is a dangerous Thing;
Drink deep, or touch not the *Pierian* Spring:
There ſhallow Draughts intoxicate the Brain,
But drinking largely, ſobers us again. POPE.

Yielding to the Men, therefore, entire Poſſeſſion of the Languages, and moſt cordially admitting they would be as uſeleſs to the Ladies, as they now are to many of themſelves, yet the Fair Sex, it is ſtill affirmed, are injuriouſly treated as they are uſually brought up. Experience proves, they are capable of very extenſive Inſtruction, perfectly compatible with the Character of the Sex, and ought, if we conſult or regard our own Happineſs, over which they have ſuch Influence, to have their mental Faculties attended to, and diligently cultivated from the earlieſt Dawn of Reaſon. Thus Knowlege, ſupported by Virtue, and every concomitant amiable Quality, will become a Habit, not a Conſtraint, and, being always diſpoſed and accuſtomed to think and act correctly, their Conduct through Life will be uniform and proper. Their Underſtanding will ſeem, as it were, an Impulſe of Nature, and nothing but what is juſt, pleaſing, and deſirable, can poſſibly reſult from it.

If Women be ſometimes ſuperficial, troubleſome, and impertinent, with an ill time Parade of Learning, are not the learned Witlings of our own Sex the ſame? and 'tis certainly more tolerable in them than in Men, ſince it comes better recommended

‡ A little *Learning* is the original Reading; but, as the Phraſes are uſed ſynonimouſly, the Writer probably preferred a *little Latin*, being a cuſtomary Expreſſion, and more directly to his Purpoſe.
CRITO MINOR.

mended with the ſuperior Advantage of Delicacy, Imagination, Beauty, and Vivacity. Is it not more pleaſing from a pretty Mouth, to hear a Mixture of good Senſe and Nonſenſe, than Nonſenſe altogether. Shallow Streams are ever noiſy, the mighty River, intenſe and deep, glides ſmooth and ſilent on. This is applicable alike to both Sexes. There are no Colleges, or Academies, no eſtabliſhed Syſtem of Inſtruction for Ladies; they pick up the little Knowlege they have moſtly at Random, and in an unconnected Manner, as Chance or Opportunity throws Books in their Way. This unconnected Manner of reading conſequently deranges their Ideas and produces Incoherence of Judgement and Opinion. It lies upon us to remedy the Defect: The Fault is chargeable on the Manner, not the Thing.

The preſent Style of educating Daughters is altogether mechanical; and either from Miſconduct, or utter Neglect in early Days, rendered ten Times more imperfect, troubleſome, and expenſive, than it might be. Without Idea, without Sentiment, juſt at the Moment they are introduced into the Circle of Diſſipation, all at once, the French Maſter, the Muſic Maſter, the Drawing Maſter, the Dancing Maſter, the Writing Maſter, &c. &c. &c. are poured in upon them. The accumulated Expence is indiſputably a ſerious Object; the firſt Rudiments of every Thing are unpleaſant; their Amuſements poſſeſs their Minds; they hurry from Maſter to Maſter; attain little; comprehend leſs; and are diſguſted with all: ſo contract whimſical, deſultory Habits, and can never ſettle to any Thing as they ought. This is the true Cauſe, and not Want of Capacity either in Teacher or Pupil, that we ſee ſo few make any Proficiency, and why good Maſters are ſo frequently changed, railed againſt,

againſt, and diſhonoured. And happy would it prove for the other Sex, if the ſame Obſervation was not equally applicable on their Part alſo. Hence with other Evils, we may deduce the Depravity of Taſte, and the low and imperfect State of the Arts among us.

It has been obſerved of all Ages and Nations, that the State of the Arts is a ſure Criterion of the Character of the People; and, *vice verſa*, that the national Character is a certain Indication of the State and Condition of the Arts. Education determines both. The rambling imperfect Method in which that is proſecuted, we ſee, influences our Judgements in all Situations. Without Study we commence Maſters; without Sentiment we ſet up for Taſte; without Knowlege we preſume to be Connoiſſeurs; and with the wonderful Acquiſition of a few technical Phraſes, and common-place Remarks, picked up at Random, or retailed from others, no wiſer than ourſelves, we grow learned and deciſive on every Subject. Thus, raſhly and indiſcriminately, flying at all before us, we bulk out Cenſure by the Groſs, but diſtribute Praiſe by Scruples. We admire and ſearch after every Bauble of foreign Extraction, with an Avidity of Politeneſs bordering upon Frenzy; and, in the ſame Spirit, deſpiſe every Thing of our own Growth. While Foreigners, more wiſe, but leſs complaiſant, paying a juſt and laudable Reſpect to themſelves, eſtabliſh their Fortunes on our Imagination, and make a Property of our Folly. Our *Ciceroni* and our *Virtú* daily expend vaſt Sums, and load themſelves with Articles of Elegancy and Fancy, in the Shops of Italy and France, paſſing for the native Produce of thoſe Countries, but actually imported from England; the Production of *Birmingham*, *Sheffield*, *Worceſter*, and other manufacturing Towns at Home; which had there lain a Dreg, unnoticed

unnoticed and without Purchaſers.——Genius has often ſhewed itſelf in this poor, deſpiſed Country of Ireland; has made noble Efforts to expand, and would have produced Fruit in due Seaſon; but it was nipped in the Bud, and ſtinted in its Growth, 'till tranſplanted into a warmer Climate, and more indulgent Soil, it proved its genuine Original, and there grew up, and flouriſhed.——" But paſs we this unpleaſing Image by."

The recital of a recent Fact, which may illuſtrate the foregoing Part of this Paragraph, and ſhew our ridiculous Affectation, and Malady of Taſte, in its true Light, may not be here altogether impertinent.——A Lady lately went on Board an India Ship in the Harbour, homeward bound, and expended all her Money upon the pretty Trifles uſually brought over by the Officers and Seamen; ſhortly after ſhe repleniſhed her Purſe, and repeated her Viſit; in the Interim, her Factor, the Mate, had been on Shore, and bought a Six-penny Stick of Pomatum for his Hair; it caught the Lady's Eye, as it lay in the Cabin, accidentally wrapt up in India Paper; taking it for an outlandiſh Production, ſhe eagerly demanded the Price. Our good-natur'd Tar, perceived her Miſtake, and too well bred to undeceive her, rated it at the moderate Sum of Ten Shillings, which ſhe inſtantly threw down, and went away *immenſely* happy in her Purchaſe.—This little Narration has its Moral, and needs no Comment.

To theſe Strictures, on the early Neglects and Overſights in the Education of Daughters, it may be objected, that the Dancing Maſter is an Exception. He, it is preſumed, in the contrary Extreme, is prematurely called in, by which, too frequently, the very Intention is finally defeated. His Precepts and

and Manœuvres * to the tender, unenlightened Conceptions of Infants, can have little Meaning or Connection. Hence their Imitations are uncooth; their Deportment mere Formality; and, conſequently, abſtracted from our Prejudices towards them, utterly void of Grace. They have neither Strength nor Form to give Dignity to his Attitudes, or execute them with Preciſion. Length of Time and Practice, 'tis true, will produce Agility and Expertneſs; but they will become inſipid Manneriſts in Execution, and, in Point of Elegance, ſettle into an inſipid, ſpiritleſs, unintereſting Mediocrity, which they can never get beyond.

A few ſingular Exceptions are of no Force againſt a general Truth, nor are we competent Judges in the Caſe; we are under the Influence of falſe Taſte, and our Judgement is perverted by Cuſtom. Practice is univerſally erroneous, of Courſe in a State of Imperfection; we have therefore no Criterion, no Standard to judge by.——The completeſt Dancer I ever ſaw, and ſo acknowleged by all Judges, was, excluſive of her perſonal Advantages, one of the beſt informed and moſt intelligent Females I ever converſed with. What was eſteemed Elegance in others might be called Machinery; in her it appeared an Emanation of the Mind, congenial with her Nature; an individual Soul ſeemed to have Charge of every Movement; which, ſuperior to Art, and unconſcious of Deſign, transfuſed throughout her whole Deportment the nameleſs Decencies and Elegance of her Underſtanding. This amiable Creature ſaw her fourteenth Year before ſhe ever ſaw a Dancing Maſter, ſhe was ſuſceptible, tractable and attentive; whatever was propoſed ſhe applied to in Earneſt, and attempted with her utmoſt Addreſs to execute; ſhe ſupported

* This chiefly reſpects grave Dances; thoſe of a comic Nature may be ſucceſsfully practiſed as a methodized Exerciſe to keep them erect, and ſet them firm upon their Limbs.

ported it with Spirit and Perſeverance, and purſued it with Inclination and good Will. Herein conſiſts the mighty Secret and Knack of Learning, and this is the high and only Road to Perfection. What a happy Example for a Pair of beauteous younger Siſters! How great their Senſe and Merit who could make a proper Uſe of it, harmonizing in Mind as well as Perſon, to conſtitute the GRACES.

The Foundation of all Elegance is ultimately in the Mind, and ought to be there implanted, and firſt aſſiduouſly cultivated, by all who would arrive at any Degree of true Elegance. This was well known to the Romans of old; they availed themſelves of it in Practice, and our quick-ſighted Neighbours the French wiſely tread in their Steps. In perſonal Charms our fair Countrywomen are acknowleged inferior to none, if not ſuperior to all. Yet, in Agreeableneſs, and in every rational Qualification, 'tis aſſerted, the Ladies of the Continent are conſpicuouſly pre-eminent. We are not aſhamed to imitate their Follies; let us not bluſh to adopt their Perfections, though we have not, in both Caſes, equal Opportunities of drawing from the Life. Strangers ſee them only, as it were, in Maſquerade, tricked out in all their Airs and Impertinences, for public Exhibition; to get Admiſſion to their private and more rational Parties, is an Affair of more Difficulty than is generally underſtood. Sometimes ſuch Parties are occaſionally made, in Compliment to particular Perſonages, but then conſiſt of a heterogeneous Mixture of Characters, very different from what they enjoy among themſelves. We boaſt of a more profound Skill in the Myſteries and Labyrinths of the Sciences: they are happier in familiarizing and making them more known and more uſeful to the World. With them, it is neither eſteemed pedantic nor unfaſhionable to blend Philoſophy with Amuſement;

and

and Wit and Science are ſeen united Hand in Hand; that too in the Company of *Ladies*, who bear a ſenſible Part in thoſe Converſations, and enter into all the Spirit of them. This Taſte is truly *Attic*; they have no Need of Recourſe to the Bottle, or the Barbariſms of the Stable; and though they preſcribe in all Matters of Dreſs and Decoration, they leave to their Neighbours the improving Diſcuſſions of Caps, Handkerchiefs, and Ruffles: Theirs is "the Feaſt of Reaſon, and the Flow of Soul." Men are miſtaken who imagine Women are to be entertained only with Trifles; and they juſtly hold him in ſecret Contempt who pays them ſo ill a Compliment. In the Name of all that is good and ſenſible! let us throw off this Tyranny of Cuſtom, and give the Minds of our Females a more liberal and proper Caſt. Along with the common Qualifications of the Pen and the Needle, they might, with Eaſe and Pleaſure to themſelves, be led through a regular Courſe of the *Belles Lettres*, ſuch as Geography, Chronology, Hiſtory, *&c.* particularly they ought to be perfected in that rare and uſeful Accompliſhment, the Knowlege of their native Language; to feel it in all its Force, and comprehend it in all its Beauties; to write it with Correctneſs, Purity, and Elegance; and to read and ſpeak it with all that conſummate Delicacy, Propriety, and Grace of which they are confeſſedly capable: Their Minds thus enlarged and qualified for receiving and communicating the higheſt and moſt refined Pleaſures of rational and ſocial Intercourſe, what a noble! what an intrinſically valuable Addition would it make to the Catalogue of their other Perfections! *



* Whoever caſts his Eye over the Liſt of young Ladies prefixed to this Work, may find abundant Teſtimony of this Truth; there may he contemplate conſummate Beauty without Affectation, good Senſe

Thus, while Gentlemen enjoy the Treaſures of *Homer*, *Sophocles*, *Thucydides*, *Demoſthenes*, *Xenophon*, *Virgil*, *Horace*, *Cicero*, *Quinctilian*, *Terence*, *Livy*, *Tacitus*, *Salluſt*, *&c. &c.* in the Originals; the Ladies may reſort to the ſame Stores, imbibe the ſame Sentiments, form and improve their Taſte upon the ſame Principles, and collect whatever is moſt valuable in thoſe admired Ancients from *Dryden*, *Pope*, *Francis*, *Leland*, *Smollet*, *Franklin*, *Weſt*, *Gordon*, *Guthrie*, *Spenſe*, *&c. &c. &c.*

The laſt mentioned Gentleman is not indeed properly ranked in the Number of Tranſlators. He is an eminent Divine, of uncommon critical Penetration and Skill in the Claſſics, as well as the polite Arts; and, has done more to illuſtrate the Works of the Ancients, than, perhaps, any other Writer living. The Author of this Sketch is aware he has here given an Open to his Opponents, but he is ſupported by an Authority, whoſe perfect Knowlege of the Originals none will diſpute, very few can pretend to equal, and whoſe Taſte has never yet been controverted. The very learned Mr. *Spenſe*, laſt mentioned: He declares, in the Courſe of his excellent Book, entitled *Polymetis*, before cited, his Sentiments, expreſsly to the Point: His Words are theſe. "When Mr. *Pope*, a few Years "ago, publiſhed his Imitations of ſeveral of the "Satires and Epiſtles of *Horace*, I immediately "ſaw a Connexion and Chain of Thinking in "them, which, tho' I had read over the Originals, "(ſome of them perhaps a hundred Times) I "had

Senſe without Vanity, and, without Oſtentation, improved Underſtanding. Perhaps a more charming Conſtellation of female Perfection no where exiſts. But ſtill more to the Honour of our amiable young Countrywomen, Beauty here is not a Cauſe of Rivalſhip; their Minds are above the Meanneſs of Envy; a ſiſterly Affection mutually inſpires them; and they are ever happy in each other's Commendations—The true Spirit of this gallant Nation, which abounds in native Virtues; the Vices found among us are as yet comparatively few, and all of foreign Importation.

" had never regarded or ſuſpected before. I was
" ſurprized, in almoſt each of thoſe Pieces,
" with the new Lights and Beauties that ſtruck
" me all at once. I compared the Copies with the
" Originals, and found that *Pope* and *Horace* were
" much the ſame: I mean as to the true Spirit,
" the Connexions, and their Way of Thinking.
" I then began to reflect, how I came not to ſee
" that in *Horace* before, which I now ſaw ſo plain-
" ly in Mr. *Pope's* Copies from him; and the only
" way I could find to account for it was, that I had
" at firſt been uſed to ſtudy each of thoſe Poems
" in the Original by Piece-meal; that I had been
" drawn off every other Inſtant from what *Horace*
" ſaid, to what he did not ſay, and very often to
" what was not at all to his Purpoſe. That this
" falſe and broken Impreſſion of *Horace's* Thoughts
" (taken in at a Time when the Mind receives
" Impreſſions moſt eaſily, and retains them moſt
" firmly) had given me a falſe Idea of his Manner
" of Thinking in general, and had prevented me
" from ſeeing thoſe Pieces of his in particular, in
" a right Light, 'till thoſe entire Pictures of his
" Thoughts were ſet before my Eyes by a third
" Perſon, who, by the Way, was himſelf, perhaps
" the better enabled to conceive *Horace* ſo clearly
" and fully as he has done, by his not having taken
" his firſt Impreſſions of that Poet, in the Manner
" we uſually do, at Schools."—A Declaration, ſo candid and explicit, from the Pen of ſo excellent a Judge, is Demonſtration to the Senſes. It is in Truth, ſo pointed and full, that on a ſecond reading, it might induce a Conviction that your boaſted Scholars have *not* thoſe Advantages from the Languages they *pretend*; that they are alſo deſtitute of ſeveral other Branches neglected in the Purſuit of Latin and Greek, and that not only Ladies, but even the greater Number of Boys, who waſte

much precious Time in Learning thoſe Tongues, to no Purpoſe, might be much *better* informed, and more thoroughly acquainted with the eſſential Beauties and Excellencies of the Ancients, purely in an Engliſh Courſe, claſſically conducted, than the Majority of thoſe who read them in the Original; which, even ſo, is but thro' the Medium of a Verſion of their own, ſufficiently bad, and doubtleſs inferior to thoſe of more capital Genuiſes already known—But they read and underſtand them in their own Words. The Probability is, their Knowlege of the Words is, for the moſt Part, extremely vague and limited: But admitting it otherwiſe, how did they acquire their Knowlege of the Words? By comparing and converting them into the vernacular Dialect, as little underſtood, and as often miſapplied; the Blind leading the Blind. But taking this at the beſt, Words are but the Vehicles of Knowlege, not Knowlege itſelf; and tho' admitted a Part of Learning, they are ſtill but a Part, the very Veſtibulum of Science; wherefore, if wholly taken up with them, we ſtop here, and neglect the more exalted and eſſential, all Acquiſitions in that Way muſt be condemned; they do more Harm than Good. Let us not therefore hold thoſe in Contempt who want them, or multiply them without Neceſſity, for as the Poet juſtly obſerves;

Words are like Leaves, and where they moſt abound
Much Fruit of Senſe beneath is rarely found.

Yet, not to bear too hard upon claſſical Oſtentation, after all, ſhould the Tranſlations of eminent Geniuſes ſtill prove defective, and inſufficient for female Information, the Ladies have their Male Friends to appeal to, and then may their Huſbands and their Lovers avail themſelves of that Opportunity

Opportunity to ſhew their Scholarſhip, and aſſert their Charter of Superiority; they may rectify Inaccuracies, and elucidate difficult and myſterious Paſſages, by applying at the Fountain Head.

But tho', with the Originals, denied the Uſe of all Tranſlations, you need not, ye Fair, lament your Loſs, or doubt your juſt Title to Knowlege and Eſteem, when properly inſtructed and duly qualified to read the great Originals you will find at Home. *Shakeſpear*, *Milton*, *Spencer*, *Young*, *Addiſon*, *Thompſon*, *Robertſon*, *Tillotſon*, *Locke*, *South*, *&c. &c.* are open to your View. The reading of *Milton* alone, judiciouſly taught by an able and ſkilful Maſter, might open to the Fair, almoſt the whole Circle of human Science, and conſequently enrich their Minds with a comprehenſive and delightful Variety of elegant and uſeful Erudition. A perfect Acquaintance with this ſingle Author, implies an Extent of Inſtruction which falls to the Share of but very few, even of our Sex; and the Delivery and Elucidation of a few Lines of any Part of the Paradiſe Loſt, would try their Abilities, and put to the Proof their boaſted Learning. To be more explicit; let us enquire what is included in the Idea of good Reading, and what are the indiſpenſible Requiſites to Perfection therein. This we may pretty well determine on the Authority of a Writer before cited. Every Page of his Book abounds with ſtrong good Senſe and incontrovertable Reaſoning on the Subject; and immediately to our Purpoſe, ſpeaking of Reading in general, he thus defines a juſt Delivery. "A juſt Delivery," ſays he "conſiſts in a diſtinct Articulation of Words, "pronounced in *proper Tones*, *ſuitably varied to the* "*Senſe*, and the *Emotions of the Mind*; with *due* "Obſervation of Accent, of Emphaſis in its *ſeve-* "*ral Gradations*; of Reſts or Pauſes of the Voice

" in *proper Places*, and *well meaſured Degrees of* " *Time*; and the whole accompanied with *ex-* " *preſſive Looks*, and *ſignificant Geſture.*" He proves the great Difficulty of reading, and teaching to read aloud, from the imperfect State of the written Language: " For of all theſe Ingredients, not " *one* of which can be ſpared from a juſt Delivery, " there are but two that are at all regarded in the " Art of Writing; it contains no viſible Marks of " Articles which are the moſt important of all " others, to a juſt Delivery; and of Courſe not likely " to be accompliſhed by the rude and illiterate, or " by ſuch as neither profeſs to teach it, nor do they know how." Whoever duly conſiders the above Definition of a juſt Delivery, and will attentively accompany the Author in his Reaſoning thereon, will find it comprehends much more than is generally imagined, and that it is not to be taught by every mean Pretender, nor acquired without Knowlege, Attention, Pains, and Practice.

No Man of Genius, who writes correctly, introduces a ſingle Word ſuperfluouſly. He ſpeaks to the Point, and every Expreſſion, perfectly adapted, comes full fraught with its Idea. Milton is ſingularly accurate in this Reſpect; every Syllable is weighed, and ſcarce a Letter finds Place without Intention. It ſhould be the Reader's Care to convey his Language and Sentiments with the ſame Preciſion. There is a true and infallible Criterion ready. Having pronounced any Speech or Paſſage, ſhould the Student be inclined to prove himſelf, let him lay aſide his Book, and, upon Examination, if he finds but a general Notion of the Subject, the Traces faint, and few or no particular Images impreſſed upon his Mind; if the Diſpoſition and Effect of every Light and Shade, and the Veriſimilitude of the whole and every Part cannot be accounted

for

for; and if both his own, and the Minds of his Hearers, are not warmed and animated with congenial Feelings, he may aſſure himſelf he has neither expreſſed nor conceived the Meaning of his Author. If he cannot immediately, or upon a ſlight Retroſpect, recall diſtinctly every Object and Alluſion; explain every Phraſe and every Word; determine as to its Force, Extent, Propriety or Impropriety, as well in Reſpect of Sound as Senſe; his Ideas are vague and inadequate, and his Delivery proportionally defective. The ſame Criterion by which *Pope* judges of a genuine Critic, may characterize a good Reader alſo.

An *able Maſter* reads each Work of Wit,
With the ſame Spirit that its Author writ.

Nay, if the Reader cannot ſoar a Point beyond his Author, he certainly ſinks below him; conſequently his Tones, which ſhould reſult from, and be regulated by the Senſe, will be falſe and diſſonant; his Emotions forced and affected; his Emphaſis ſpiritleſs and perplexed, and his Looks and Geſtures ill adapted, foreign and burleſque.

For this Exerciſe and every other Purpoſe of reading, our admirable Bard, ſo often mentioned, can never be too much recommended. The whole Compaſs of Theory and Practice may be found in him alone. Whoever attempts to teach that aſtoniſhing Performance, the *Paradiſe Loſt*, undertakes an extenſive Taſk indeed; it requires Knowlege, Capacity, and Talents, rarely to be met with: yet, not that Work alone, in a proportional Degree, the ſame Requiſites, the ſame Modes of Procedure, are incidental, in the teaching of all others.

The Teacher muſt be perfectly Maſter of his Authour's Phraſeology, and able, in clear and expreſ-

ſive Definitions, to convey to his Pupils, the various Acceptations, of all the Terms and Words he uſes, literal and figurative; he muſt minutely inform them in grammatical Principles; teach them to regulate the Tranſpoſitions; ſupply the Ellipſes; and to conſider and determine his Style; in all its niceſt Relations, and Dependencies: he muſt make them well acquainted with the Principles, and Laws of Verſification, and what is underſtood by Proſody, an Article of the laſt Importance, both to Speakers and Writers, though altogether a Myſtery to the Many, and overlooked by all our Grammarians; yet, wanting that, the Judgement, and wonderful Contrivance of the Poet, in the Application, Variety, and Beauty of the Numbers of Paradiſe Loſt; "making the Sound an Echo to the Senſe;" is in a great Meaſure thrown away: he muſt call in the Aid of Logic, to detect and expoſe the Sophiſtry and falſe Reaſoning of the Fallen Spirits; his Knowlege of the Scriptures, and Theologic Matters, will often be brought to the Teſt, as well as his Skill in the Sciences, Rhetoric, Aſtronomy, Phyſics; Geography, Ancient and Modern; Hiſtory Political, Civil, Military, and Natural; to illuſtrate Beauties, determine Alluſions, and inveſtigate Facts: he will often have occaſion to exerciſe his Knowlege in Antiquities, Ethics, and Metaphyſics; he muſt ſometimes converſe with the Mechanic Arts, and anon traverſe the airy Regions of Fiction and Romance. Heraldry too ſhould lend her Aid; neither muſt he be a Stranger to the Siſter Arts, Painting and Muſic, to follow his Authour, "while he purſues Things unattempted yet, in Proſe or Rhyme:" nor muſt he ſtop even here, the Teſt and Conſummation of all remain behind; he muſt exemplify his Precepts, and demonſtrate to his Pupils, in his *own Practice*, the

the Powers and Charms of a juſt Delivery, and ſet before them a *living* Pattern, for their Imitation. In this Light we may apply to *Milton*, what the Duke of *Buckingham*, perhaps leſs deſervedly, ſaid of *Homer*:

Read *Milton* once, and you can read no more;
For all Books elſe, appear ſo mean, ſo poor,
Verſe will ſeem Proſe; but ſtill perſiſt to read,
And *Milton* will be all the Books you need.

Formidable as the Picture may at firſt appear, yet all this may be accompliſhed by our young Ladies, and often has been, under the Idea of rational Amuſement, and pleaſurable Converſation, rather than a laborious Taſk. Neither to a ſenſible willing Mind does it require any very uncommon Share of Abilities, or extraordinary Application. Let the Learner, Male or Female, be but convinced of the Utility and Advantage, of an improved Mind, and of literary Knowlege, and undertake them in Earneſt, Excellence will crown their Endeavours, and a Fund of never-failing Entertainment will be the happy Reſult.

Many ſhut the Door of Improvement by Inattention, but Numbers ſplit upon the Rock of Impatience. This is chiefly ſpoken of Adults. No Science is ſo ſpeedily or effectually learned by the nobleſt Genius without a Preceptor, as with one of Ability and Experience, to guide and direct him. This is a Point indeed tacitly and often ſpeculatively admitted, tho' in Practice ill underſtood and worſe attended to. Perſons in different Stages of Maturity and Improvement frequently apply for Inſtruction, but what is their Idea? We only want to be put into a Method and then can work our Way by ourſelves; or they flatter themſelves that

the Advances they may have already made are ſo far right; upon juſt Grounds and true Principles, and that they only want to be perfected. After travelling a tedious Time, they meet ſo many intricate Turnings and Windings they were not aware of, are ſo puzzled and perplexed, run into ſo many By-paths and inextricable Mazes, they find it impoſſible to make out the Journey, and with only their Labour for their Pains, weary and diſcouraged, at laſt, relinquiſh the vain Attempt, little better if not worſe than they ſet out.

Indeed it muſt be allowed ſomewhat diſtreſſing to thoſe who have gone on a Courſe of Years, and poſſibly too have been eſteemed good Readers, to find themſelves quite otherwiſe. Accuſtomed to an unreſtrained Career, they cannot at firſt, with Eaſe to themſelves, ſubmit to abrupt and frequent Interruptions; to be ſtopped at every Clauſe; to be called upon for Explanations at every Word; to be obliged to perpetual Repetitions, over and over again; and to be attentive to nice and critical Diſtinctions, till, by their Tone and Manner, they prove they not only comprehend, but feel their Authour in his full Force and Import. This often appears rather childiſh and unneceſſary, yet it is the only Method to attain Excellence; for, not to ſpeak it prophanely, unleſs they be born again they cannot attain Perfection. They who have been accuſtomed to ſkim over Volumes in a ſhort Space, will hardly be brought to practice and dwell upon a ſingle Speech, or a few ſhort Sentences, for ſeveral Leſſons ſucceſſively. The ſame Obſervations often inculcated; the ſame Faults often committed, and as often pointed out; the ſame Difficulties often occurring, in different Shapes; the ſame Rules often tranſgreſſed, and inſiſted upon; muſt balk the Ardour of Expectation, impede the wiſhed

Rapidity

Rapidity of their Progreſs, and for a Time prove very powerful Diſcouragements. They cannot hear and judge for themſelves; their Shew of Improvement is but ſmall; they feel diſſatisfied and unhappy; and grow more and more anxiouſly impatient to get forward, *i. e.* in their Senſe to ſomething *new*. The Teacher ſees and feels their Diſquiets, and often, more from Politeneſs than Judgement, is induced to indulge them. In the ſame Predicament will he often find himſelf involved by the Parents of his younger Pupils. With his own Children he acts differently; with them he is under no Reſtraints; there he has full Scope; he perſeveres, and they excell. Hence we ſee the Children of Profeſſors in every Art and Science turn out ſuperior to others of the ſame Standing, except where, without Reſtriction, they could conſider them as their own; for, in that Caſe, they ſedulouſly ſtudy the Bent of Nature, and are content to follow, as ſhe points out the Way, without Fear of Calumny or Imputation, well knowing that under her Guidance, in due Time, they muſt attain the deſired Haven. It is amazing what Multitudes run directly counter to Reaſon and their own Wiſhes, in the Article of learning to read; and that hourly Experience does not convince them of their Miſconduct. "By examining the Proceſs of ſuch as are "moſt expert in the Art of reading, we may be "fully convinced, that the received Practice is al-"together erroneous; every one of whom will "allow, that he cannot deliver any Piece of writ-"ten Compoſition ſo well at Sight, or on the firſt "reading, as on the ſecond; nor on the ſecond, as "on the third; and ſo he continues improving, as "the Words grow more familiar to him." But though 'tis certain, beyond Controverſy, that we cannot poſſibly read with Propriety any thing which

we

we do not thoroughly underſtand, and tho' it be allowed, " that, thro' Skill and Habit, a Reader, " by the quick Motion of his Eye, may compre- " hend the full Meaning and Import of the Words, " and even have juſt Ideas excited of the Manner " in which they ought to be delivered; yet it by " no Means follows, that his Execution ſhould " anſwer his Conceptions; or that the exact Tones " and other Accompaniments of Diſcourſe, ſhould " be ready at his Will; of this we have ſufficient " Examples in Comedians, whoſe Profeſſion it is " to deliver the Sentiments of others, as if they " were the Reſult of their own immediate Feel- " ing. But it is not at the firſt, ſecond, third, or " even twentieth reading of their Parts, that they " are able to hit upon the exact Manner in which " the Words are to be delivered." Theſe latter Authorities are extracted from the Lectures on Elocution, to ſhew thoſe who may be diſcouraged at the frequent Repetition of the ſame Paſſage, that they have not properly conſidered the Subject, and that, however tedious and irkſome it may at firſt appear, it is, we again enforce it, the only Means by which Excellence is attainable.

To a Mind, highly ſenſible of the Deference due to the fairer Half of the Species, perfectly convinced of the Attention they merit, and deeply impreſſed with the Idea of their Perfections, it muſt certainly be diſtreſſing to ſuppoſe any young Lady can knowingly and againſt Conviction be guilty of a Fault; a Fault not confined to one, but perhaps too general, of inauſpicious Aſpect, and of, at beſt, precarious Tendency; yet admitting that may poſſibly happen, it would ill become the Title of Friend to the Sex, not to apprize them of it. Delicacy is indeed required in touching upon it, as the Fault hinted at commonly proceeds from

Motives

Motives of Decorum, or Virtue erring in Exceſs: Extremes of every Kind have always been thought dangerous, are often ruinous, and their Conſequences ever doubtful and ſuſpicious. But why, at any Time or in any Caſe ſhould we disfigure Nature with a Maſk, when in her own Perſon ſhe is ſo lovely and delightful? Why ſhould we wiſh to ſupplant the Human Face divine, and take a Counterfeit to our Boſoms? why reject beautiful Life, and dote upon a painted Doll? The tranſparent Glow of external Complexion, indicates Health and conciliates Favour. Spirit, Senſibility, and Candour are the Roſes and Lilies of the Mind. The certain Pledges of interior Worth, the beſt Foundation for Affection and Eſteem. Youth and Innocence will ſhoot out into a thouſand little Exuberancies, which properly conducted by a ſkilful and delicate Hand, would turn to wonderful Account; but the Misfortune is, inſtead of the Pruning-Knife we apply the Ax; and inſtead of beautiful Nature plant an ugly Phantom of our own Creation in its Stead. It is often met with and univerſally known; and however received and cheriſhed by ſome, it is ſtigmatized in its very Name, and the Voice of all Nations is againſt this cenſurable ſeeming. In faſhionable French Phraſe we know it by the Appellation of *Mauvais honte*, but in Engliſh it is underſtood and better expreſſed by the Terms *falſe Shame*, *mock Modeſty*, or *affected Delicacy*. Affectation of all Sorts is unamiable; and his of all others the leaſt excuſable. It at no Time contributes to real Good, but is always injurious to thoſe under its Influence; enfeebling and abſorbing all their Faculties, it utterly incapacitates them to exert their powers to Advantage, even upon the moſt eligible and praiſe-worthy Occaſions. Not only in itſelf unbecoming, it defeats or powerfully

obſtructs

obſtructs all Attempts towards Improvement, particularly in whatever Reſpects, but in the remoteſt Degree, the Exhibition of any public or ſocial Accompliſhment. Let us take it in any other Light, it cannot be fairly juſtified; no, not even in Point of Diſcretion; for ſo far from exciting flattering Ideas, it almoſt without Exception creates the moſt unfavourable Impreſſions of their Temper and Diſpoſition. To ſay nothing of its being a moſt ſtriking Mark of Ruſticity and Ill-breeding, a very moderate Acquaintance with the Human Heart, will ſhew, they reaſon incorrectly who attempt to ſupport or palliate this Defect, on the Suppoſition of innate Goodneſs; for we diſcover it in equal Degrees, both with the Vicious and the Virtuous, and it as often proves a Cloak to a bad Inclination as an Attendant on a good one. In Schools, where the Numbers and ſucceſſive Variety afford the faireſt Opportunity of Experiment, it is a pretty certain Remark equally applicable to both Sexes, that thoſe Children who appear moſt timid, dejected, ſpiritleſs, ſheepiſh, and backward under the Eye and Tuition of their Inſtructors, are the moſt unpromiſing Characters, and proportionally artful, miſchievous, negligent, and riotous when left to themſelves and out of the Reach of Obſervation. To plead that even aukward Baſhfulneſs is preferable to direct Impudence, is aſſuming a poſitive and inadmiſſable Conſequence; there is a manifeſt Line of Diſtinction between them, and to be perfectly diſengaged from the one, does in no Reſpect imply you muſt neceſſarily be tainted with the other. Self-poſſeſſion, upon all laudable and indifferent Occaſions, is a Characteriſtic of Truth and Innocence, conſiſtent with the ſtricteſt Principles of Natural Modeſty: It is the Companion, and has often been the Protector of Virtue, as well

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as the Preſerver of Life, when every other Reſource has failed; oppoſe to this, its Subſtitute, which ſome, even well-minded People, ſo cultivate and admire; what is it, but inſtituted Hypocriſy, and authorized Deceit, which in the Hour of Emergency, conſcious of Meanneſs, and Depravity, ſhrinks and expoſes the unfortunate Subject to Confuſion and Sorrow, nay poſſibly to utter Ruin. Sometimes this muddy Stream derives its Source from Poverty of Sentiment and Imbecility of Soul; but it is much more frequently found the ſpurious Progeny of early Habit, and Prejudice of Education. Surely it can never be the Buſineſs of Parents and Educators to inculcate a Principle ſo unwarrantable, but by all Means to eradicate every Veſtige of it that may at any Time peep out. Implant, a Love of Decency and Propriety, but beware of taking Appearances for Reality. The Bluſh of true Modeſty is very amiable, the delightful Offspring of virtuous Senſation. The Embaraſſments of its Oppoſite, are the Effects of diſguſtful Artifice, founded in the conſcious Perception of Evil. Vicious Hearts may need Concealment. Let ſuch only aſſume the Maſk; but let Virtue be taught to walk uprightly without Diſguiſe, and clothed in her own native Brightneſs, like the unclouded Sun, ſhe will gladden and illumine all beneath. The Palpitations and viſible Pains Mothers themſelves experience upon the moſt trifling Occaſions, and the many aukward and futile Excuſes they affect to their neareſt Intimates, at the Requeſt of a Song or a Leſſon on the Harpſichord, one ſhould think might caution them not to indulge this Simular of Virtue in their Daughters. How lovely is the Picture of Richardſon's Miſs Harriot Byron; her's was the very Reverſe of this Style of Conduct, and may be propoſed as an admirable Pattern for the

Imitation

Imitation of all young Ladies, who wiſh to recommend themſelves by Propriety, Delicacy, and Agreeableneſs of Manners.

The Fault there inveighed againſt, is in Reading, moſt frequent and reprehenſible; but thoſe who labour under it, when ſpoken to, are apt to ſay they cannot avoid it, and taking this for granted, never make the Attempt; though in the very Anſwer itſelf, and the whole Tenor of their Converſation, they give Evidence to the contrary. "There "are few Perſons, who, in private Company, "do not deliver their Sentiments with Propriety "and Force, in their Manner, whenever they "ſpeak in Earneſt. Conſequently here is a ſure "Standard fixed for Propriety and Force in read-"ing, or ſpeaking in Public; which is only to "make Uſe of the ſame Manner in the one, as in "the other. And this they certainly would do, if "early Pains were not taken to ſubſtitute an arti-"ficial Method, in the Room of that which is "natural."

The natural, eaſy, and true Manner of Utterance here inſiſted on, would be alſo attended with another Advantage, no leſs deſirable and important, a ſuitable Propriety of Looks and Geſture; for ſo intimately are the Faculties and Inſtruments of each connected with the other, that there is an almoſt unavoidable, if not a neceſſary Correſpondence among them, ſo that they cannot well ſubſiſt independantly and apart. The due Exertion of each, happily united, conſtitutes the ultimate Perfection of Delivery. But ſome young Ladies, from an inadequate and miſtaken Notion of Beauty and Delicacy, conceive a Compliance with this Practice, might appear ſomething maſculine, and diſtort and injure the Symmetry of their Features.

Experience

Experience proves directly the Reverſe. *Speak, that I may ſee you,* ſaid the ſenſible Philoſopher, and ſurely the moſt perfect Delineation of Still Life, cannot ſtand in Competition with the generous Impulſes of a good Heart viſibly adorning an animated Countenance. Have we not an Inſtance now among us, ſtriking indeed? Whoever has had the Happineſs of converſing with *Arpaſia* can need no farther Demonſtration. She is Candour and Frankneſs itſelf; her Manner might almoſt convince an Infidel ſhe never entertained a Thought ſhe ſhould bluſh to reveal. In the conſpicuous captivating Variety and enchanting Play of her Countenance, you read her very Soul. And to this inimitable Expreſſion ſhe is more indebted for her Beauty than to the Lineaments of the *Medicis* ſhe could have been without it.

Purely from Prejudice and Miſmanagement, the entire Buſineſs of Life, ſeems to be nothing but one continued Round of teaching and unteaching; learning and unlearning. Infants on the Breaſt are taught to cry for Baubles, and afterwards beaten to unteach them. They are taught to ſcold and beat the Floor for hurting them, and ſhortly after cuffed themſelves for transferring their Anger and Blows to one another, when at leaſt there may be the Appearance of Offence to prompt Retaliation. They are indulged for a Time in all their idle Whims and Caprices, and then are tortured till they learn Addreſs and Cunning to ſuppreſs or conceal them. They are profeſſedly taught to be Deceivers, and then ill-treated and deſpiſed if they be diſcovered. By Indulgence they become untoward, turbulent, and ungovernable, and then their Spirit is depreſſed and broken, by Severity and Reſtraint. They then degenerate into the daſtardly, aukward,

aukward, and clowniſh, and are hurried into all Companies promiſcuouſly to file off their Ruſticity; here they acquire Pertneſs, Petulance, and Effrontery. The next Step is the grand Tour, this is the School for Eaſe and Gentility; by the Time they are thoroughly expoſed and known in the Beau Monde, they generally have taken their Degrees in every faſhionable Vice and Extravagance, and return Home finiſhed Coxcombs and Debauchees. By Folly and Intemperance, they deſtroy their Health, and ruin their Conſtitution, this induces premature Old Age, with all its concomitant Miſeries and Infirmities; this teaches them, but too late, the Propriety of Reſtraint, they fly again for Refuge to the Nurſery, and, by an attentive Regimen, ſtrive to keep up a frail and feveriſh Being. But, alas! Death now takes them into his Tuition, and completes the ſad Cataſtrophe of this complicated Farce.

Thus in ſupporting the female Right to Literature, other collateral Matters are introduced, perhaps not quite conſiſtent with the ſtrict Rules of Method. This is not meant as a regular Treatiſe, but only a few curſory Thoughts occaſionally thrown together, not however without Hopes of public Utility The general Advantages and Defects of School Education are touched upon; Cauſes aſſigned; Alterations and Improvements attempted and propoſed: That Women are endowed with a rational Soul, and improvable Faculties is alſo maintained; and without encroaching upon the Province or Prerogative of the Men, a general Courſe of Inſtruction in their Mother Tongue is contended for, and pointed out; and ſuch Obſervations and Advices offered as may give it Effect, render them more amiable, uſeful and happy, and reſtore

to

to them their due Rank in the Scale of Society.* Whoever denies it, cannot with Juſtice impeach their Claim, but furniſhes ſhrewd Suſpicion of great Defects in his own. What Ideas! what Sentiments! what a Taſte for ſocial Enjoyment muſt the Man have, who founds his Title to Eſteem on his Wife's Ignorance! how little entitled to Reſpect and Obedience, who would eſtabliſh the Throne of his Authority on the Folly of his Conſort! Diſgrace to common Senſe! O Shame to Manhood! Diveſt yourſelves of ſuch illiberal, groveling, humiliating Notions! In the very Choice too you defeat your own Purpoſes. Nothing is more aſſuming than Ignorance; and even to a Proverb, Folly is wiſe in its own Conceit. Nothing ſo perverſe, obſtinate, and provoking. You have read the Fable of the ſick Lyon. The Inſults of elevated Characters is to be borne, their Errors are half reconciled in the Commiſſion; nay, we may love even the Failings of thoſe we eſteem, but the Arrogance of Fools is inſupportable. Can you bear to ſee the moſt diſintereſted Actions perverted; the brighteſt Characters traduced; the moſt exalted Merits depreciated; intereſting Facts confounded and miſrepreſented; malicious Inſinuations thrown out and ſupported; yourſelf injuriouſly attacked; your Conduct reproached; your Expreſſions carped at and wreſted to

* In Situations, where Women are required to exert their Talents, we do not find the Men ſo wonderfully ſuperior: *e. g.* on the Stage; it is indeed the leaſt eligible Walk in Life; as at beſt it is barred with certain diſreputable Abatements, yet it furniſhes Proof in Point. *Garrick, Sheridan, Barry, Woodward, King, &c.* have deſerved the Applauſe beſtowed on them; Mrs. *Cibber, Woffington, Clive, Yates. Fitzhenry,* and *Barry,* notwithſtanding the Difference and Diſadvantages of Education, ſhine out with equal Luſtre; the laſt, as a Performer, in many Parts, ſtands unrivalled; ſhe is the only Player I ever ſaw who came up to my Idea of acting. In the inferior Departments the Women have generally the Advantage.

CRITO MINOR.

to unauthoriſed Purpoſes; your very Looks miſconſtrued; your Oeconomy ridiculed; your Family neglected; your Labours diſconcerted; your Children's Minds poiſoned; your Friends diſguſted and alienated by Rudeneſs and Mal-treatment; your moſt worthy Dependants baniſhed, your moſt valuable Servants diſcarded; and every malevolent Advantage taken to defeat your beſt Intentions, obſtruct your Meaſures, interrupt your moſt innocent and laudable Purſuits, embitter your Gratifications, ſully your Reputation, and ſacrifice your Peace? If theſe Things be your Averſion, ſeek a Wife of Underſtanding. This is no exaggerated Picture; theſe are the perpetual Enjoyments, and daily Avocation of Women of contracted Minds, and narrow Education. In Proportion to the little Merit they themſelves poſſeſs, they aſſume Prerogative, and deſpiſe it in others. Though the Sun glare full in their Faces, they will ſwear it is Midnight, and you, wiſe Sir, muſt give up, and make Uſe of their Optics, not of your own. If you be really conſcious of your own Imperfection, if you feel your own Imbecility, ſhew your Senſe at leaſt in one Inſtance, and chooſe a Wife of Underſtanding; ſuch a one will not expoſe your Weakneſs; ſhe will conſult her own Honour in promoting yours. Such a Wife is a Crown of Glory to her Huſband. Such is the Wife ſo happily characterized in the elegant Lines of *Pope*.

Oh! bleſt with Temper, whoſe unclouded Ray,
Can make To-morrow chearful as To-day;
She who can own a Siſter's Charms, and hear
Sighs for a Daughter with unwounded Ear;

That

That never anſwers till a Huſband cools,
And if ſhe rule him never ſhews ſhe rules;
Charms by accepting, by ſubmitting ſways,
Yet has her Humour moſt when ſhe obeys.

Such a Wife will be your Comforter in Sickneſs and in Health, and the ſtill improving Charms of her Converſation will ſupport you in the Arms of old Age, or a Priſon. Now turn your Eyes inwards: do you ſtill find any Repugnancy within?—does Conviction operate?—are there any internal Struggles remaining?—The Difficulty you experience in digeſting this Advice, may be a farther Proof how little likely you are to meet implicit Obedience from a Wife, on your favourite Hypotheſis. What Arguments ſhall reduce Folly to Reaſon, or keep Ignorance in the Paths of Wiſdom? Reverſe the Picture: Good Senſe is ever modeſt, diffident, and diſcreet; gentle, obliging, and ready to ſubmit; theſe are her genuine Characteriſtics.

Many can ſneer who cannot reaſon; and thoſe who are incapable of inveſtigating Truth, will yet endeavour to laugh it out of Countenance, and overturn it with a Gibe. Some ſuch ſupercilious Wiſeacres contract the Circle of female Knowlege into a narrow Compaſs indeed! O how they chuckle! how value themſelves on a coarſe, ſtale Bit of Witticiſm which they retail on every Occaſion! to this wonderful Effect; that if a Woman knows Plain-work, and read a Book of Cookery, it is Knowlege ſufficient for any of them. Provident Mortals! Excellent Caterers for Happineſs! we ſee where *your* Senſe lies. To you it is no Breach of Juſtice or Charity to wiſh ſuch Yoke-fellows. When Mankind are again reduced to a State of primitive Ruſticity, and have not the Means of paying either Cook or Sempſtreſs, the Wiſdom of the Doctrine will ſhew itſelf, and, then

then it may be good Oeconomy to eſtabliſh it in general Practice. Surely no Man of common Senſe could ever mean it ſeriouſly; when firſt urged, it muſt have been ironically againſt ſome penurious Muck-Worm of a Parent, who had not the Heart to pay for a meritorious Daughter's Education, or in Ridicule of ſome pert inſignificant Trifler, ſince ſuch muſt be expected, or perhaps againſt thoſe who place all Merit in Externals, acquired with ſuch Pains, and purchaſed at ſuch Expence; for the Abſurdity of Extremes is always beſt ſhewn by their Oppoſites. Such Parents there are; but 'tis to be hoped very few, who, convinced of the Practicability of a better Plan, have it in their Power to purſue it. Many ſhining Inſtances now preſent themſelves of Parents whoſe Conduct towards their Children is not only irreproachable, but an Honour to human Nature; the regulated Minds, unconſtrained Behaviour, and truly amiable and virtuous Diſpoſitions of their Children, are Teſtimonies of the Truth. But it is againſt the Spirit of the Times to particularize Names; Envy turns pale at the Thought, and Malevolence ſtands ready to pick out Faults, or make them. External Accompliſhments are indiſputably eſſential to a polite Education, yet, comparatively eſtimated, but in a ſecondary Degree. They are in their Nature, tranſient, and dependent on Circumſtances; ſudden, uncertain, and interrupted; like Meteors in the Air, they catch our Attention for a Moment, but having little intrinſic Merit in themſelves, they blaze, they vaniſh, and are loſt in Oblivion. Far otherwiſe the Effects of an elegant and improved Underſtanding; that is permanent; that is ever new, is ever amiable; it enhances and gives Luſtre to the reſt, and ceaſes but with Life.——" It cannot be denied that the

Improvement

Improvement of Converſation would greatly contribute to improve our Manners, and to make us take Delight in Society. The Way to improve Converſation, is to make that a chief Object of Attention, in the Education of our Youth, by inſtructing them in all the Points eſſential to it, inſtead of leaving it, as we do now, to Chance. To attend to their Delivery from their firſt Efforts to articulate, to the utmoſt Perfection of a refined Elocution. To make them ſtudy the preciſe Meaning of all the Words and Phraſes in their native Tongue. By conſtant Practice, both in reciting the beſt Works, and their own extemporaneous Comments upon them, to give them a Facility, and Elegance of Expreſſion; all this will be done of Courſe, if we make the living Language, as it ought to be, our firſt Object of Attention; and conſider the written one, as it ſhould be, only in a ſecondary Light. This would be the moſt effectual Way to check the Force of that ſordid Principle, Selfiſhneſs, the Nouriſher of every Vice; and to give Vigour to that noble one of Benevolence, the Source of every Chriſtian Virtue."

With theſe Views, and upon theſe Conſiderations, Mr. WHYTE undertook the Education of Youth; and, with all Deference, preſumes, that where the ſame Principles are ſteadily adhered to, a Boy, with a proportional Share of the Gifts of Nature, muſt become a more uſeful Member of Society, than is poſſible in the common Methods. His Heart will be humanized; his Underſtanding opened; his Sentiments enlarged; his Morals improved: he muſt be a more diſintereſted Friend; a more rational Companion; a more confirmed Chriſtian; a better Man; and, in a Word, more completely qualified to diſcharge every Duty of Life, in whatever Station.

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The Syſtem here alluded to, as now eſtabliſhed in THE ENGLISH GRAMMAR SCHOOL,* is comprized under two Diſtinctions, an inferior and a ſuperior Courſe. The latter grafted on the former upon an Academic Plan, to finiſh in the moſt ample and complete Manner, the Education of young Gentlemen, not intended for the Univerſity. The firſt or initiatory Part, is a general preparatory Courſe, calculated for about five Years, which a young Gentleman of moderate Capacity, ſuppoſing him to commence in his fifth or ſixth Year, may reaſonably accompliſh by the Age of ten or eleven; previous to his entering upon the dead Languages, and higher Branches of Literature. Numerous Inſtances, in Evidence of the Conſiſtency, Scope, and Practicability of this Courſe might be adduced, and their ſubſequent Progreſs, and Reputation, in every Branch of Science, both at *School* and UNIVERSITY, fully evince the *Advantages* and NECESSITY of ſuch an Inſtitution. It is peculiarly adapted to the Purpoſes of Children of Rank, entitled to ſit in either Houſe of PARLIAMENT; and equally calculated to anſwer the important Ends of thoſe who would effectually diſcharge the Duties of their Calling, and are deſirous to ſhine in the PULPIT, on the BENCH, or at the BAR. The *Country Gentleman* who wiſhes to ſupport an Intereſt, and maintain an Influence in his County; the *Merchant* in the Aſſemblies of his commercial Brethren; and even thoſe of *inferior* Note, in their corporate Capacity, muſt ſoon perceive the Advantages of a CLASSICAL SYSTEM of *Engliſh* Education; the great Object of which is to render the Students in the moſt eminent Degree 'uſeful to themſelves and to Society; by taking 'proper Care to ſtore their Minds with Plenty of 'the moſt uſeful Ideas, to give Strength and Vi-'gour to their Underſtanding, and Force and Per-'ſpicacity

* Grafton-ſtreet, Dublin, No. 75.

'ſpicacity to Reaſon; and at the ſame Time to 'ſupply the Means of diſplaying thoſe Faculties to 'others in their full Power and Beauty.' All theſe are the certain and neceſſary Conſequences of laying the Foundation and Streſs of our Learning in the Study and Cultivation of our MOTHER TONGUE.†

In the Execution of this Plan, the Propoſer found himſelf obliged to deviate from the generally received Modes of School Diſcipline: And, obſerving that the Actions of all Perſons, appearing in any public Capacity, are greatly liable to Miſrepreſentation and groundleſs Cenſure, from the Miſapprehenſions, Ill-Nature, Envy or intereſted Motives of ſome; and the great Supineneſs and too haſty Credulity of others; it was thought neceſſary, for the Satisfaction of the Parents of his Pupils, as well as in regard to himſelf, that they ſhould have frequent Opportunities of examining perſonally into

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† In a public Aſſembly, conſiſting of upwards of three hundred Gentlemen of Learning and Abilities, a Subject of a very intereſting Nature was occaſionally ſtarted, and for a long Time agitated with ſingular Addreſs by ſeveral Diſputants. Maſter RALPH GORE, Nephew to the Earl of *Roſs*, was accidentally preſent. He liſtened with Attention, and at laſt modeſtly obſerved to thoſe near him, that he believed he could confute many Things he had heard aſſerted, and if it were not improper for a Child to ſpeak in that Aſſembly, with Leave, he would endeavour to do it. Permiſſion was aſked, and granted. He pleaded his Youth and Inexperience, and hoped they would excuſe ſome Defects in Articulation, as he had left *Guernſey*, the Place of his Nativity, where *French* is chiefly ſpoken, but about three Years before; he then clearly and diſtinctly entered upon the Diſcuſſion of the Queſtion, and entirely turned the Current of Debate; concluding with this ſpirited and pointed Remark upon ſome Inſtances of Perſian Tyranny he had mentioned, "Would a Free State! would a Briton! would a rational Creature tamely ſubmit to ſuch Indignities!" This young Gentleman, his Brother ANTHONY, and a conſiderable Number more of their Cotemporaries and Claſs-Fellows, accompliſhed the Courſe laid down (excepting Book-keeping and the Mathematic Part) with conſiderable Additions, at a much earlier Period than the Time preſcribed. Maſter LYNAM, perfect in the former, had made a Proficiency in an advanced Courſe at nine Years old.

*,* Maſter GORE was at this Time but in his eleventh Year.

the Nature and Propriety of his Inſtructions, and the Attention paid to their Children. By theſe Means they would be enabled to form a fair and impartial Judgement of the whole, which could not be done from flying Reports, or a few random Queſtions, caſually popt to a Child without Order or Connection.* This gave Riſe to

## PUBLIC EXAMINATIONS:

And theſe he flattered himſelf might be productive of ſtill greater Advantages; for the extraordinary Care and Pains taken to prepare the young Gentlemen on theſe Occaſions; the Delight they muſt naturally feel in the Preſence and Approbation of their Friends; together with the Premiums, and other honorary Marks of Diſtinction conferred on ſuch as excelled; and the tempered and manly Confidence, Eaſe and Freedom acquired by theſe Exerciſes, muſt, doubtleſs, inſpire them with a noble Spirit of Aſſiduity and Emulation, and greatly tend to their Advancement. Here, likewiſe, the learned and judicious Auditors might have a fine

* In the Examination of Boys, we ought to confine ourſelves to the Authors they have read, to time it properly, and do it with Delicacy and Reſerve. We ſhould only put ſuch Queſtions to them as it may be juſtly ſuppoſed they ought to anſwer, avoiding ſuch Things as probably they never thought or heard of. This would give them an Opportunity of ſhewing themſelves, and ſufficiently prove their Judgement, and the Proficiency they have made at School. And by allowing them a proportional Degree of Praiſe, they would be convinced their Labours were not vain, and Succeſs would give a double Edge to their Application. A contrary Behaviour damps their Spirits, renders them liſtleſs, indolent, and unwilling to apply, as thinking it impoſſible to anſwer our Expectations.——I have, with the greateſt Indignation, heard the Diligence of a moſt accurate Maſter called in Queſtion, becauſe a poor young Boy was unable to anſwer every Thing propoſed; when perhaps the Fault was rather Want of Accuracy in the Examiner, than any Lameneſs in the Boy. In a Word, when People judge from trifling Circumſtances, and will not be at the Pains to examine into the real Progreſs of Children, it is in vain for either Maſter or Scholar to depend upon their Approbation. BARCLAY.

fine Opportunity of exerciſing their Abilities, and proving their Regards to Society in general, as well as to their own Children. Nothing was ever produced entirely perfect at once, nor is any Man exempt from Failures and Inadvertencies, theſe they might, from Time to Time, point out, and communicate ſuch other Remarks and Obſervations as might greatly contribute to the Perfection of the Undertaking: And, though all Children might not be equally benefitted, as Nature is not equally bountiful to all, the diſcerning Parent would have Reaſon to felicitate himſelf on the Diſcovery of his Child's true Genius, and native Propenſity, which would here be called forth, and manifeſt themſelves, and might ſerve as a moſt excellent Clue to guide him in his future Deſtination.

Is it now requiſite to appeal to the Candour of ſenſible and diſcreet Parents? Muſt the Powers of rhetorical Artifice be exerted to conciliate Favour to a Scheme fraught with ſuch numerous and ſuch ſignal Advantages, confirmed by a Length of Experience? I cannot think it. They are your Children, the dear Pledges of your Affections, the tender Objects of your moſt benevolent and worthy Purſuits, for whom I plead. 'Tis your Duty, your indiſpenſable Duty, coolly and diſpaſſionately, to ſeek out, examine and maturely conſider the beſt Methods of promoting and ſecuring their Improvement, their Virtue and their Happineſs. No Perſon, no Conſideration, can, or ought to ſtand in Competition with them. They are ſeverally and collectively the Treaſure, the Hope, the Support, the Life of future Society; they are a ſacred Depoſit confidentially entruſted to your Care, by the Deity himſelf. O Mothers! how are ye honoured above all Creatures! 'tis yours to uſher into Life Heirs to Eternity! For whom the Majeſty of Heaven, our bleſſed Redeemer, came down and ſuffered! and to that

Deity

Deity are you anſwerable for your Conduct towards them. Diſcard your unmeaning, ſelfiſh Indulgencies; lay aſide your petulant Humours, and let Reaſon only be your Guide, when their Good is in Queſtion. Parents, awake! reflect! truſt not your vague, ill-concerted, imaginary Notions; nor bury your golden Talent in the Earth; theſe will be poor ineffectual Pleas at the great Day of Accompt. I know what it is to be a Father; I have Children, and I love them; as a Preceptor, perhaps no Man has ever been more happy; and, as a Father and a Friend, I love my deſerving Pupils alſo; I enjoy their Merit, am unhappy in their Diſtreſſes, and equally rejoice in their Felicity. If what I have advanced be founded in Reaſon, and in Nature, adopt it; if otherwiſe, let it meet the Fate it deſerves. From my Enemies I expect no Indulgence; from my Friends, in this Caſe, I deſire none.

Upon the whole, it muſt be granted, that a Reformation in many eſſential Articles in our Inſtitution of Youth, and a Syſtem of Education ſteadily purſued upon more rational Principles, have long been evidently wanting, and moſt ardently wiſhed for; yet, all Means hitherto employed, to bring about a Revolution in our Schools, have proved ineffectual. It has ever been thought a Taſk too arduous for any ſingle Perſon to attempt; and though all the Efforts of the many eminent Maſters throughout the Kingdom were united, they would avail but little towards producing ſo deſirable an End. As this is a Matter which affects every Individual of the Community, it is from the Public alone we can expect a Remedy. If Parents could be prevailed on to look into, and cloſely examine the Pretenſions and real Qualifications of thoſe who ſet up for Teachers; and, where

particularly

particularly circumſtanced, would rely upon ſuch Accounts only as are *indeed* authentic, the Reſult of a well-informed, diſtinguiſhing, unbiaſſed Judgement; and would take Pains to be thoroughly acquainted with the Methods, Intentions, and entire Scope of the Perſon to whoſe Care they commit their Children; and fully ſatisfied of theſe, would then give them wholly up to his Management and Tuition (obliging them to conſtant Attendance, and a punctual Obſervance of his Rules) their Cenſure would be more juſtly to be feared; their Applauſes more valued, and ſought after; and as Pique, Partiality or Faſhion, would have but little Influence, none but Men of real Merit and Abilities would offer themſelves Candidates for ſo great, ſo important a Truſt. The happy Conſequences would amply recompence them for their Trouble.

Were Parents but more cautious whom they truſt,
And to good Maſters more exact and juſt,
Great Revolutions ſoon in Schools they'd find,
Pleaſing to both, and uſeful to Mankind:
And each his ſeveral Charge might well command,
Would all but ſtoop to what they underſtand.

To ſum up all, let Parents judge diſpaſſionately, and proceed upon the ſolid Principles of Candour, and Diſcretion; let them do their Duty; good Maſters will ſoon appear and indiſputably accompliſh theirs.

The Writer cannot conclude, without paying his Tribute of Reſpect to a Gentleman, to whom the Kingdom in general, and he in particular, is greatly indebted. If uncommon natural Abilities, extenſive and profound Erudition, Integrity of Heart, and Purity of Manners, nearly forty Years, laborioufly, and uniformly exerted in the Service of

the Public, have any Claim to our Regard, Mr. SAMUEL EDWARDS of *Golden-lane*, may rank with the moſt eminent. He was the firſt who attempted Anything of Method in teaching Engliſh among us; and though always deſervedly encouraged, the Oppoſition and groundleſs Aſperſions he often experienced, were ſufficient to prove the Diſagreeableneſs and Difficulties of the Taſk, and to damp the Spirit of Reformation, as well as to ſhew how little People in general ſtudy, or underſtand their real Intereſt. Accept, dear Sir, this ſmall TRACT ON ENGLISH EDUCATION, as a ſincere Teſtimony of my Gratitude, Affection, and Eſteem. I am ſenſible it has its Imperfections; it is merely a Sketch; but I reſt aſſured you will not treat it with leſs friendly Attention and Indulgence, than you did the Writer himſelf during the ſix Years he boarded in your Houſe, and had the Happineſs of being under your Tuition.

*Be it recorded, to the Honour of this worthy Preceptor, that, properly ſenſible of his own Qualifications, he relied upon them alone for Pupils, and never either condeſcended to ſolicit, or diſingenuouſly attempted to circumvent any Man. His Talents and Capacity ſet him above Meanneſs or Temptation, and a regular conſcientious Diſcharge of the Truſt repoſed in him, in Spite of Calumny, proved him worthy of Confidence, and an Ornament to his Profeſſion.*

THE

# THE BEAUTIES OF HISTORY.

## AFFECTION CONJUGAL.

### SENTIMENTS.

OF all the pleaſures that endear human life, there are none more worthy the attention of a rational creature than thoſe that flow from the mutual return of conjugal love.

When two minds are thus engaged by the ties of reciprocal ſincerity, each alternately receives and communicates a tranſport that is inconceivable to all but thoſe who are in this ſituation: from hence ariſes that heart-ennobling ſolicitude for one another's welfare, that tender ſympathy that alleviates affliction, and that participated pleaſure that heightens proſperity and joy itſelf.

A good wife makes the cares of the world ſit eaſy, and adds a ſweetneſs to its pleaſures: ſhe is a

man's beſt companion in proſperity, and his *only friend* in *adverſity*; the carefulleſt preſerver of his health, and the kindeſt attendant on his ſickneſs; a faithful adviſer in diſtreſs, a comforter in affliction, and a prudent manager of all his domeſtic affairs.

Good-nature and evenneſs of temper will give you an eaſy companion for life; virtue and good-ſenſe an agreeable friend; love and conſtancy a good huſband or wife.

A married woman ſhould not be deſirous of attracting the eyes of any man but thoſe of her huſband.

He that indulges himſelf in pleaſures which he denies his wife, acts like a man who would enjoin his wife to oppoſe thoſe enemies to which he has already ſurrendered.

## EXAMPLES.

LEONIDAS, king of Sparta, ſuſpecting a conſpiracy was formed againſt him, fled to the temple of Minerva for ſhelter, whereupon Cleombrutus, his ſon-in-law, ſeized the government. When Leonidas was informed of this he made his eſcape, taking his daughter along with him, who choſe rather to fly with her father than reign with her huſband. Some time after Leonidas being reſtored to the throne, he advanced at the head of a band of ſoldiers to the temple where Cleombrutus, upon this change of affairs, had himſelf fled for refuge. He there reproached him with great warmth for aſſuming the regal power, in violation of the ties of affinity between them, and for expelling him from his own country in ſo ignominious a manner. Cleombrutus, who had nothing to anſwer to theſe reproaches, continued

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ſeated in profound ſilence, and with an aſpect which ſufficiently teſtified his confuſion. His wife Chelonida ſtood near with her two children at her feet. She had been equally unfortunate as a wife and daughter; but was equally faithful in each of thoſe capacities, and had always adhered to the unfortunate ſide. All thoſe who were then preſent melted into tears at ſo moving a ſight, and were ſtruck with admiration at the virtue and tenderneſs of Chelonida, and the amiable force of conjugal love. The unfortunate princeſs, pointing to her mourning habit and diſhevelled treſſes, "Believe me, O my father!" ſaid ſhe, "this habit of woe which I now wear, this dejection which now appears in my countenance, and theſe ſorrows into which you ſee me ſunk, are not the effects of that compaſſion I entertain for Cleombrutus; but the ſad remains of my affliction for the calamities you ſuſtained in your flight from Sparta. On what, alas, ſhall I now reſolve? While you reign for the future in Sparta, and triumph over the enemies who oppoſed you, ſhall I continue to live in the deſolate ſtate to which you ſee me reduced? Or, is it my duty to array myſelf in robes of royalty and magnificence when I behold the huſband I received from you in the flower of my youth on the point of periſhing by your hand? Should he be unable to diſarm your reſentment, and move your ſoul to compaſſion by the tears of his wife and children, permit me to aſſure you that he will be puniſhed with more ſeverity for his imprudence than was even intended by yourſelf, when he ſhall ſee a wife, who is ſo dear to him, expiring at his feet; for you are not to think that in my preſent condition I will ever conſent to out-live him. What appearance ſhall

I make among the Spartan ladies after my inability to inſpire my huſband with compaſſion for my father; or to ſoften my father into pity for my huſband? What indeed ſhall I appear to them, but a daughter and a wife, always afflicted and contemned by her neareſt relations?" Chelonida, at the concluſion of theſe words, reclined her cheek on that of Cleombrutus; while with her eyes, that ſpoke her ſorrow in her tears, ſhe caſt a languid look on thoſe who were preſent.

Leonidas, after a few moments diſcourſe with his friends, ordered Cleombrutus to riſe, and immediately to quit Sparta; but earneſtly importuned his daughter to continue there, and not forſake a father who gave her ſuch a peculiar proof of tenderneſs as to ſpare the life of her huſband. His ſolicitations were however ineffectual; and the moment Cleombrutus roſe from his ſeat ſhe placed one of her children in his arms, and claſped the other in her own; and when ſhe had offered up her prayers to the goddeſs, and kiſſed her altar, ſhe became *a voluntary exile with her huſband.*

How extremely affecting was this ſpectacle, and how worthy the admiration of all ages is ſuch a model of conjugal affection! If the heart of Cleombrutus, ſays Plutarch, was not entirely depraved by vain-glory, and a boundleſs ambition to reign, he would have been ſenſible that even baniſhment itſelf, with ſo virtuous a companion, was a felicity preferable to the condition of a ſovereign.

PLUT. IN VIT. AGID.

JULIUS SABINUS, having engaged the intereſt of the Gauls, cauſed himſelf to be proclaimed emperor of Rome; but being defeated, he

he fled to his country houſe, and ſet it on fire, in order to raiſe a report that he had periſhed. This ſcheme anſwered his end, for it was believed he there ſuffered a voluntary death. But, in the mean time, he lay concealed with his treaſures (for he was immenſely rich) in a cave which he had cauſed to be dug in a ſolitary place, and which was known only to two of his freed men, upon whoſe fidelity he could depend. He might eaſily have withdrawn into Germany; but he could not prevail on himſelf to abandon his wife, whom he paſſionately loved. Sabinus, that no one might doubt of his death, did not, for ſome time, even undeceive his wife, who ſolemnized his exequies with great pomp, bewailed him with many tears, and at laſt, no longer able to bear the loſs of a huſband for whom ſhe had the ſincereſt affection, reſolved not to outlive him, and began to abſtain from all food. This news alarmed Sabinus; and, therefore, by means of Martialis, one of his freed-men, he informed her that he was ſtill alive, and acquainted her with the place where he lay concealed, deſiring her at the ſame time to ſuppreſs her joy, leſt the ſecret might thence be betrayed. Empona heard the relation with inexpreſſible pleaſure, and pretending buſineſs in the country, flew to her huſband. The cave to her was then preferable to a palace, for there only ſhe was happy. She went frequently to ſee him, and ſometimes contrived to ſtay whole weeks unſuſpected. She had even two children by him, who were born and brought up in the cave. When at Rome ſhe continued to bewail him as dead, and concealed the whole with exemplary fidelity and wonderful addreſs; nay, ſhe found means to convey him into the city, upon what motive is not known; and from thence back

to his cave, ſo well diſguiſed that he was by no one ſuſpected. But after he had paſſed nine years in this manner, he was at length diſcovered by ſome perſons who narrowly watched his wife, upon her frequently abſenting herſelf from her own houſe, and followed her to the cave without being obſerved. Sabinus was immediately ſeized, and ſent to Rome loaded with chains, together with his wife, who throwing herſelf at the emperor's feet, and preſenting to him her two tender infants, endeavoured with her tears and entreaties to move him to compaſſion. Veſpaſian, the emperor, could not help weeping at ſo affecting an object; nevertheleſs, condemned both her and her huſband, and cauſed them ſoon after to be executed.

TACIT. HIST. l. 4. c. 67. PLUT. AMAT.

CAVADES, king of the Perſians, being depoſed and impriſoned by his ſubjects, his queen, who alone remained attached to him in all his misfortunes, never failed to bring him neceſſaries with her own hands, though ſhe was not permitted to ſee him. Obſerving the keeper of the caſtle enamoured with her beauty, ſhe ſo effectually ſoothed his paſſion as to gain acceſs to her huſband, and thereby procured his enlargement: for ſtaying, as ſhe often did, late in the evening, ſhe dreſſed the king in her own cloaths, in which he went out undiſcovered; and, having put on his, remained in his ſtead. As ſhe pretended to be ſick, and not to leave her bed for ſome days, the cheat was not diſcovered till Cavades had time enough to make his eſcape. He fled to the king of the Euthalites, by whoſe aſſiſtance he was reſtored to his throne and kingdom.

PROCOP. DE BELL. PERSIC. l. 1 c. 5.

It

It was highly honourable for Phocion that he was forty times elected general of the Athenians; and it is remarkable, that these elections always happened when he was absent, without any previous solicitations on his part. His wife was sufficiently sensible how much this was for his glory; and one day, when an Ionian lady of considerable rank, who lodged in her house, shewed her, with an air of ostentation and pleasure, her ornaments of gold, with a variety of jewels and bracelets, she answered her with a modest tone, *For my part I have no ornament but Phocion, who for these twenty years has been always elected general of the Athenians.*

DURING the horrors of the bloody proscription under the second triumvirate of Rome, Acilius, being betrayed by one of his slaves, and apprehended, was afterwards redeemed by his wife, who chearfully parted with all her jewels and valuable effects to purchase his liberty.

APPIAN, l. 4.

CYRUS, king of Persia, had taken captive the young prince of Armenia, together with his beautiful and blooming princess, whom he had lately married, and of whom he was passionately fond. When both were brought to the tribunal, Cyrus asked the prince what he would give to be re-instated in his kingdom? He answered, with an air of indifference, "That as for his crown, and his own liberty, he valued them at a very low rate. But if Cyrus would restore his beloved princess to her native dignity and hereditary possessions, he should infinitely rejoice, and would pay (this he uttered with tenderness and ardor) would willingly pay his *life* for the purchase."—

When all the priſoners were diſmiſſed with freedom, it is impoſſible to be expreſſed how they were charmed with their royal benefactor, ſome celebrated his martial accompliſhments, ſome applauded his ſocial virtues, all were prodigal of their praiſe, and laviſh in grateful acknowlegement. And you, ſaid the prince, addreſſing himſelf to his bride, what think you of Cyrus? *I did not obſerve him*, ſaid the princeſs.——Not obſerve him! Upon what then was your attention fixed? Upon that *dear* and *generous* man, who declared, "that he would purchaſe *my liberty* at the *expence* of *his own life*."

What an idea of chaſtity; and, at the ſame time, what a wonderful ſimplicity and delicacy of thought are here in the anſwer of the young princeſs, who had no eyes but for her huſband.

XENOPH. DE CYRI. JUST. l. 3.

PLINY, one of the fineſt gentlemen and politeſt writers of the age in which he lived, was alſo one of the beſt huſbands in the whole Roman empire. He did not think it below him to treat his wife as a friend, companion and counſellor. He has left us in his letter to Hiſpulla, his wife's aunt, one of the moſt agreeable family pieces I ever met with. Conjugal love is drawn with a delicacy which makes it appear to be an *ornament* as well as a *virtue*. The tranſlation of it is as follows.

## PLINY to HISPULLA.

AS I remember the great affection which was between you and your excellent brother, and know you love his daughter as your own, ſo as not only to expreſs the tenderneſs of the beſt of aunts, but even to ſupply that of the beſt of fathers, I am ſure it will

will give you pleaſure to hear that ſhe proves worthy of her father, worthy of you, and of your and her anceſtors. Her ingenuity is admirable; her frugality is extraordinary. She loves me, the ſureſt pledge of her virtue, and adds to this a wonderful diſpoſition to learning, which ſhe has acquired from her affection to me. She reads my writings, ſtudies them, and even gets them by heart. You would ſmile to ſee the concern ſhe is in when I have a cauſe to plead; and the joy ſhe ſhews when it is over. She finds means to have the firſt news brought her of the ſucceſs I meet with in court, how I am heard, and what decree is made. If I recite any thing in public, ſhe cannot refrain from placing herſelf privately in ſome corner to hear, where, with the utmoſt delight, ſhe feaſts upon my applauſes; ſometimes ſhe ſings my verſes, and accompanies them with the lute, without any maſter, except love, the beſt of inſtructors. From theſe inſtances I take the moſt certain omens of our perpetual and increaſing happineſs, ſince her affection is not founded on my youth or perſon which muſt gradually decay; but ſhe is in love with the immortal part of me, my glory and reputation. Nor indeed could leſs be expected, from one who had the happineſs to receive her education from you, who, in your houſe, was accuſtomed to every thing that was virtuous and decent, and even began to love me on your recommendation. For as you had always the greateſt reſpect for my mother, you were pleaſed, from my infancy, to form me, to commend me, and kindly to preſage that I ſhould be one day what my wife fancies I am: accept therefore our united thanks; mine that you have beſtowed her on me; and hers that you

have given me to her as a mutual grant of joy and felicity.

The ſame amiable diſpoſition and conjugal tenderneſs appear in the following Letters, which were written to his wife Calphurnia at a time when he was at a diſtance from her.

## PLINY to CALPHURNIA.

### LETTER I.

I WAS never ſo much offended at buſineſs as when it hindered me from going with you into the country, or following you thither; but I more particularly wiſh to be with you at preſent, that I might be ſenſible of the progreſs you make in the recovery of your health, as alſo of the entertainment and diverſions you meet with in your retirement. Believe me, it is an anxious ſtate of mind to live in ignorance of what happens to thoſe whom we paſſionately love. I am not only in pain for your abſence, but alſo for your indiſpoſition. I am afraid of every thing, fancy every thing; and as it is natural to men in fear, I fancy thoſe things moſt of which I am moſt afraid. Let me therefore earneſtly deſire you to favour me under theſe my apprehenſions with one letter every day, or if poſſible with two: for I ſhall be a little at eaſe, while I am reading your letters; and grow anxious again as ſoon as I have read them.

### LETTER II.

YOU tell me that you are very much afflicted at my abſence, and that you have no ſatisfaction in

in any thing but my writings, which you often lay by you upon my pillow. You oblige me very much in wiſhing to ſee me, and making me your comforter in my abſence. In return, I muſt let you know, I am no leſs pleaſed with the letters in which you write to me, and read them over a thouſand times with new pleaſure. If your letters are capable of giving me ſo much pleaſure, what would your converſation do? Let me beg of you to write to me often; though at the ſame time, I muſt confeſs your letters give me anguiſh whilſt they give me pleaſure.

## LETTER III.

IT is impoſſible to conceive how much I languiſh for you in your abſence; the tender love I bear you is the chief cauſe of this my uneaſineſs, which is ſtill more inſupportable; becauſe abſence is wholly a new thing to us. I lie awake moſt part of the night in thinking of you; and ſeveral times of the day go as naturally to your apartment as if you were there to receive me; but when I miſs you, I come away dejected, out of humour, and like a man that had ſuffered a repulſe. There is but one part of the day in which I am relieved from this anxiety, and that is when I am engaged in public affairs. You may gueſs at the uneaſineſs of one who has no reſt but in buſineſs, no conſolation but in trouble.

CICERO was in all reſpects as great a man as Pliny, and hath written a whole book of letters to his wife. They are full of that beautiful ſimplicity which is altogether natural, and is the diſtinguiſhed character of the beſt ancient writers. The following were written at a time when he

was

was baniſhed from his country by a faction that then prevailed at Rome.

## CICERO to TERENTIA.

### LETTER I.

I LEARN from the letters of my friends as well as from common report, that you give incredible proofs, of virtue and fortitude, and that you are indefatigable in all kinds of good offices. How unhappy a man am I, that a woman of your virtue, conſtancy, honour and good-nature, ſhould fall into ſo great diſtreſſes upon my account?—If all this had happened by the decrees of fate, as you would kindly perſuade me, I could have borne it; but, alas! it is all befallen me by my own indiſcretion, who thought I was beloved by thoſe that envied me, and did not join with thoſe who ſought my friendſhip.——At preſent, ſince my friends bid me hope, I ſhall take care of my health, that I may enjoy the benefit of your affectionate ſervices. Plancius hopes we may ſome time or other come together into Italy. If I ever live to ſee that day, if I ever return to your dear embraces; in ſhort, if I ever recover you and myſelf, I ſhall think our conjugal piety very well rewarded.

### LETTER II.

I MUST acknowlege that you have done every thing for me with the utmoſt fortitude and the utmoſt affection; nor indeed is it more than I expected from you: though at the ſame time it is a great aggravation of my ill fortune, that the afflictions I ſuffer can be relieved only by thoſe which

which you undergo for my ſake. For honeſt Valerius has written me a letter which I could not read without weeping very bitterly; wherein he gives me an account of the public proceſſion which you made for me at Rome. Alas! my deareſt life, muſt then Terentia, the darling of my ſoul, whoſe favour and recommendations have been ſo often ſought by others, muſt my Terentia droop under the weight of ſorrow, appear in the habit of a mourner, pour out floods of tears, and all this for my ſake; for my ſake, who have undone my family, by conſulting the ſafety of others.—You preſent yourſelf before my eyes day and night: I ſee you labouring amidſt innumerable difficulties: I am afraid leſt you ſhould ſink under them; but I find in you all the qualifications that are neceſſary to ſupport you. Be ſure therefore to cheriſh your health, that you may compaſs the end of your hopes and your endeavours. Farewel, my Terentia, my heart's deſire, farewel.

METHINKS it is a pleaſure to ſee this great man in his family who makes ſo different a figure in the forum or ſenate of Rome. Every one admires the orator and the conſul; but, for my own part, I eſteem the huſband and the father. His private character, with all the little weakneſſes of humanity, is as amiable as the figure he makes in public is awful and majeſtic. It would be ill-nature not to acquaint the Engliſh reader, that his wife was ſucceſsful in her ſolicitations for this great man, and ſaw her huſband return to the honours of which he had been deprived, with all the pomp and acclamations that uſually attended the greateſt triumph.

From

From the foregoing examples, it appears inconteſtably evident that a happy marriage has in it all the pleaſures of friendſhip, all the enjoyments of ſenſe and reaſon, and, indeed, all the ſweets of life: and to make it ſo, nothing more is required than diſcretion, virtue, and good-nature. But, for want of theſe, wedlock is now become the ſtanding jeſt of fools, the curſe of knaves, and the plague of moſt men. Where theſe are happily united, we may ſay with the poet.

They know a paſſion ſtill more deeply charming
Than fever'd youth e'er felt; and that is love,
By long experience mellow'd into friendſhip.

# AFFECTION PARENTAL.

## SENTIMENTS.

AS the vexations which parents receive from their children haſten the approach of age, and double the force of years; ſo the comforts which they reap from them, are balm to all other ſorrows, and diſappoint the injuries of time. Parents repeat their lives in their offſprings; and their concern for them is ſo near, that they feel all ſufferings, and taſte all enjoyments, as much as if they regarded their own proper perſons.

However ſtrong we may ſuppoſe the fondneſs of a father for his children, yet they will find more lively marks of tenderneſs in the boſom of a mother.——There are no ties in nature to compare

pare with thoſe which unite an affectionate mother to her children, who repay her tenderneſs with obedience and love.

## EXAMPLES.

ZALEUCUS, prince of the Locrians, made a decree, that whoever was convicted of adultery, ſhould be puniſhed with the loſs of both his eyes. Soon after this eſtabliſhment the legiſlator's *own ſon* was apprehended in the very fact, and brought to a public trial. How could the father acquit himſelf in ſo tender and delicate a conjuncture? Should he execute the law in all its rigour? this would be worſe than death to the unhappy youth. Should he pardon ſo notorious a delinquent? this would defeat the deſign of his ſalutary inſtitution. To avoid both theſe inconveniences, he ordered one of his *own* eyes to be pulled out, and one of his ſons.

ÆLIAN. Lib. 13.

SOLON enquiring of Thales the Mileſian philoſopher, why, conſidering the happy ſituation of his affairs, he had neither wife nor children; Thales for the preſent made him no anſwer. A few days after he introduced a ſtranger, properly inſtructed, who ſaid, that he came ten days ago from Athens. Solon immediately aſked him what news he brought from thence: I know of nothing extraordinary, replied he, except that the whole city celebrated the funeral of a young man, the ſon of a citizen, moſt eminent for his virtues, who it ſeems went abroad upon his travels. Miſerable man! cried Solon: but did not you hear his name? I did, returned the ſtranger, but

but I have forgot it; this I remember, that he was particularly famous for his wiſdom and his juſtice. Was it Solon? ſaid our philoſopher: it was, anſwered the ſtranger. Upon this our legiſlator began to beat his head, to weep, and to diſcover all the ſymptoms of the deepeſt ſorrow. But Thales interpoſing with a ſmile, addreſſed him thus, "Theſe, O Solon, are the things which make me afraid of marriage and children, ſince theſe are capable of affecting even ſo wiſe a man as you; be not however concerned, for this is all a fiction." Whether on this occaſion, or on the real loſs of a ſon, is uncertain, Solon being deſired by a perſon not to weep, ſince weeping would avail nothing: he was anſwered with much humanity and good ſenſe, *And for this cauſe I weep.* UNIV. HIST.

AGESILAUS, king of Sparta, was of all mankind one of the moſt tender and indulgent fathers to his children. It is reported of him, that when they were little he would play with them, and divert himſelf and them with riding upon a ſtick; and that having been ſurpriſed by a friend in that action, he deſired him *not to tell any body of it till he himſelf was a father.* ROLLIN'S ANC. HIST.

CAMBALUS, a young gentleman of character and fortune, in the city of Mulgeatum, being one day out a courſing, was way-laid, and very near being robbed and murdered by the banditti who infeſted that part of the country. Gorgus, the young gentleman's father, happened to come by at the very inſtant, to whom Cambalus related the danger he was in. The ſon was on foot, the father on horſeback; but no ſooner had he heard the melancholy tale than he leapt from his

his horſe, deſired his ſon to mount, and make the beſt of his way into the city: but Cambalus, preferring his father's ſafety to his own, would by no means conſent to it; on the contrary, conjured his father to leave him, and take care of himſelf. The father, ſtruck with the generoſity and affection of his ſon, added tears to entreaties, but all to no purpoſe. The conteſt between them is better conceived than deſcribed——while bathed in tears, and beſeeching each other to preſerve his own life, the banditti approached and ſtabbed them both.

DIOD. SIC. Lib. 34.

CORNELIA, the illuſtrious mother of the Gracchi, after the death of her huſband, who left her twelve children, applied herſelf to the care of her family, with a wiſdom and prudence that acquired her univerſal eſteem*. Only three out of the twelve lived to the years of maturity; one daughter, Sempronia, whom ſhe married to the ſecond Scipio Africanus; and two ſons, Tiberius and Caius, whom ſhe brought up with ſo much care, that, though they were generally acknowleged to have been born with the moſt happy geniuſes and diſpoſitions, it was judged that they were ſtill more indebted to education than nature. The anſwer ſhe gave to a Campanian lady concerning them is very famous, and includes in it great inſtructions for ladies and mothers.

That lady, who was very rich, and ſtill fonder of pomp and ſhew, after having diſplayed in a viſit ſhe made her, her diamonds, pearls, and richeſt jewels, earneſtly deſired Cornelia to let her ſee her jewels alſo. Cornelia dexterouſly

* Legimus epiſtolas Corneliæ Gracchorum apparet filios non tam in *Gremio* educatos, quam in *Sermone* matri.

CIC. IN BRUT. 211.

turned

turned the converſation to another ſubject, to wait the return of her ſons, who were gone to the public ſchools. When they returned, and entered their mother's apartment, ſhe ſaid to the Campanian lady, pointing to them with her hand, *Theſe are my jewels, and the only ornaments I admire.* And ſuch ornaments, which are the ſtrength and ſupport of ſociety, add a brighter luſtre to the Fair than all the jewels of the Eaſt.

CATO, though he kept a maſter expreſsly for his ſon in his own houſe, yet he frequently examined him as to the progreſs he made in his learning; and, when time permitted, would take great pleaſure in teaching him himſelf.

AUGUSTUS did the ſame with regard to his grand-children, Caius and Lucius; and the great Theodoſius made it a part of his religion to ſit by Arſenius, whilſt he taught his ſons Arcadius and Honorius. ROM. HIST.

PAULUS ÆMILIUS, after the expiration of his firſt conſulſhip, ſubſtituted the ſweets of repoſe to the ſplendor of employments. As augur he applied himſelf to the affairs of religion, and as a father to the education of his children. He was very reſerved, and frugal in every thing that tended only to luxury and pomp, but noble and magnificent in reſpect to expences of honour and duty; in conſequence of which he ſpared nothing to procure them an education worthy of their birth. Grammarians, rhetoricians, philoſophers, ſculptors, painters, maſters expert in breaking and managing horſes; hunters who taught youth the exerciſes of the chace: in a word, he gave his ſons all the aids and maſters that were neceſſary in forming both their minds and bodies.

When

When he was not employed in public affairs, he would be preſent at their ſtudies and exerciſes; by theſe aſſiduous cares evincing that of all the Romans, he was the father who had moſt love * and tenderneſs for his children. PLUT. IN ÆMIL.

BUT our own court ſupplies us with an example of parental affection, equal, if not ſuperior, to any other on record, and which commands the imitation of every family in the kingdom; I mean in the tender, but prudent conduct of the late queen Caroline. Authority, which is loſt in almoſt every other houſe, is carefully preſerved in the royal palace; where it was rightly judged that affection and education without government and reſtraint, as planting without pruning and lopping off luxurious branches, would produce minds void of ſtrength and beauty, and unable to bring forth the fruits of uſeful and reaſonable action. The queen knew how abſolutely neceſſary it was to teach youth very early, to refuſe whatever was hurtful or diſhonourable; and to prefer the conſtant and durable good, before momentary and fleeting pleaſures. She knew that in the practice of this doctrine of *refuſing*, lay all the ſeeds of virtue, and the foundation of every thing great and truly noble; for which reaſon ſhe never gratified her children with what was improper for her to give, or them to receive.

The beſt proof undoubtedly which parents can give of their affection for their children, is to en-

* Φιλοτεκνότατος ἀνδρῶν γενόμενος. It were to be wiſhed that this example were followed by all perſons in high ſtations, who are indeed accountable for their time to the public; but who are not thereby diſcharged from the cares which they owe their children, by a natural and indiſpenſable right; and the more as labouring for their inſtruction is ſerving the public.

deavour

deavour to make them wiſe and good. The firſt claſs of duties which parents owe their children reſpect their natural life; and theſe comprehend protection, nurture, proviſion, introducing them into the world in a manner ſuitable to their rank and fortune, and the like. The ſecond order of duties regards the intellectual and moral life of their children, or their education in ſuch arts and accompliſhments as are neceſſary to qualify them for performing the duties they owe to themſelves and others. As this was found to be the principal deſign of the matrimonial alliance, ſo the fulfilling that deſign is the moſt important and dignified of all the parental duties. In order therefore to fit the child for acting his part wiſely and worthily as a man, as a citizen, and a creature of God, both parents ought to combine their joint wiſdom, authority, and power, and each a part to employ thoſe talents which are the peculiar excellency and ornament of their reſpective ſex. The *father* ought to lay out and ſuperintend their education; the *mother* to execute and manage the detail of which ſhe is capable. The former ſhould direct the manly exertion of the intellectual and moral powers of his child; his imagination and the manners of thoſe exertions, are the peculiar province of the latter. The former ſhould adviſe, protect, command; and by his experience, maſculine vigour, and that ſuperior authority which is commonly aſcribed to his ſex, brace and ſtrengthen his pupil for active life, for gravity, integrity, and firmneſs in ſuffering. The buſineſs of the latter is to bend and ſoften her male pupil by the charms of her converſation, and the ſoftneſs and decency of her manners, for ſocial life, for politeneſs of taſte, and the elegant decorum and enjoyments of humanity; and to improve and refine the tender-

neſs

neſs and modeſty of her female pupil, and form her to all thoſe mild domeſtic virtues, which are the peculiar characteriſtics and ornaments of her ſex.

To conduct the opening minds of their ſweet charge through the ſeveral periods of their progreſs, to aſſiſt them in each period in throwing out the latent ſeeds of reaſon and ingenuity, and in giving freſh acceſſions of light and virtue; and, at length, with all theſe advantages, to produce the young adventurers upon the great theatre of human life, to act their ſeveral parts in the ſight of their friends, of ſociety, and mankind; how glorioufly does heaven reward the taſk, where the parents behold thoſe dear images and repreſentations of themſelves inheriting their virtues as well as fortunes, ſuſtaining their reſpective characters gracefully and worthily, and giving them the agreeable proſpect of tranſmitting their names with growing honours and advantages to a race yet unborn!

# AFFECTION FILIAL.

## SENTIMENTS.

IT may be truly ſaid, that if perſons are undutiful to their parents, they ſeldom prove good to any other relation.

The honour which children are required to pay their father and mother, includes in it, love, reverence, obedience, and relief. It is uſual with Providence to retaliate men's diſobedience

to

to their parents in kind: commonly our own children ſhall pay us home for it.

Where ſhall we find the perſon who hath received from any one benefits ſo great, or ſo many as children from their parents? To them it is they owe their very exiſtence, and conſequently all the pleaſures and enjoyments of life.

No one will expect a return of kindneſs, however conſiderable, from him who can ſhew himſelf unmindful of what he owes his parents.

To ſee a father treating his ſons like an elder brother, and to ſee ſons covet their father's company and converſation, becauſe they think him the wiſeſt and moſt agreeable man of their acquaintance, is the moſt amiable picture the eye can behold; it is a tranſplanted ſelf-love, as ſacred as friendſhip, as pleaſurable as love, and as happy as religion can make it.

If every father remembered his own thoughts and inclinations when he was a ſon, and every ſon remembered what he expected from his father, when he himſelf was in a ſtate of dependency; this one reflection would keep fathers from being rigid, or ſons diſſolute.

## EXAMPLES.

T. MANLIUS, the Roman dictator, having exerciſed great violence and cruelty over the citizens, was cited at the expiration of his office to anſwer for his conduct. Among other things that was laid to his charge, he was accuſed of treating with barbarity one of his own ſons. Manlius, it ſeems, had no other cauſe of complaint againſt his ſon than his having an impediment

pediment in his ſpeech *. For this reaſon he was baniſhed far from the city, from his home, and the company of thoſe of his own age and fortune, and condemned to ſervile works, and a priſon like a ſlave. All were highly exaſperated againſt ſo ſevere a dictator, and ſo inhuman a father, except the ſon himſelf, who moved with filial piety, and under the greateſt concern that he ſhould furniſh matter of accuſation againſt his father, reſolved upon a moſt extraordinary method to relieve him. One morning, without appriſing any body, he came to the city armed with a dagger, and went directly to the houſe of the tribune Pomponius, who had accuſed his father. Pomponius was yet in bed. He ſent up his name, and was immediately admitted by the tribune, who did not doubt but he was come to diſcover to him ſome new inſtances of his father's Severity. After they had ſaluted each other, young Manlius deſired a private conference; and as ſoon as he ſaw himſelf alone with the tribune, he drew out his dagger, preſented it to his breaſt, and declared he would ſtab him that moment, if he did not ſwear in the form he ſhould dictate, "Never to hold the aſſembly of the people for accuſing his father." Pomponius, who ſaw the dagger glittering at his breaſt, himſelf alone without arms, and attacked by a robuſt young man full of a bold confidence in his own ſtrength, took the oath demanded of him, and afterwards confeſſed with a kind of complacency in the thing, and a ſincerity which ſufficiently argued he was not ſorry for what he had done, that it was that violence which obliged him to deſiſt from his enterpriſe.

LIV. l. 7. c. 4, 5.

* Quia infacundior ſit, et lingua impromptu. LIV.

AMONG

AMONG the incredible number of perſons who were proſcribed under the ſecond triumvirate of Rome, were the celebrated orator Cicero and his brother Quintus. When the news of the proſcription were brought to them, they endeavoured to make their eſcape to Brutus in Macedon. They travelled together ſome time, mutually condoling their bad fortune: but as their departure had been very precipitate, and they were not furniſhed with money and other neceſſaries for their voyage, it was agreed that Cicero ſhould make what haſte he could to the ſea-ſide to ſecure their paſſage *, and Quintus

* My young readers may perhaps be deſirous of knowing what was the fate of Cicero. So laudable a curioſity ought to be gratified. He continued his route towards Gaeta, where having heard no news of his brother, he embarked; but the fatigues of body, and the anxiety of his mind, together with the vexation of contrary winds, threw him into ſuch a diſorder as obliged him to be ſet on ſhore. At laſt, tired of flying, and even of life itſelf, he reſolved to go to a country-houſe which he had about a mile from the ſea: "I muſt, ſays he, die in my country, which I have ſaved more than once." His ſervants, however, perceiving the danger he was in, carried him by force from his houſe, in order to conceal him; but unfortunately they were met by a party of ſoldiers on the road. His ſervants would have ventured their lives in defence of their maſter; but he ordered them to ſtop the litter, and let him ſuffer quietly what his cruel fate rendered inevitable. In the mean time, fixing his eyes on the aſſaſſins, he thruſted his head out of the door of the litter, which the centurion Herennius ſevered from his ſhoulders, after which he chopped off both his hands. Popilius, the military tribune, carried the head and hands of Cicero to Antony, one of the triumvirs, who was not aſhamed to feaſt his eyes upon ſo horrible a ſpectacle. The head of Cicero was then expoſed between his two hands on the ſame place where ſo many times, and eſpecially during the laſt year of his life, he had diſplayed an eloquence which no man ever equalled, or at leaſt ſurpaſſed. Cicero was murdered the 7th of December, in the laſt month of the ſixty-fourth year of his age.

Prominenti ex lectica, præbentique immotam cervicem, caput præciſum eſt.—Manus quoque—præciderunt. Ita relatum caput ad Antonium, juſſuque ejus inter duas manus in roſtris poſitum, ubi——quanta nulla unquam humana vox cum admiratione eloquentiæ, auditus fuerat. LIVY.

return

return home to make more ample proviſion. But, as in moſt houſes, there were as many informers as domeſtics, his return was immediately known, and the houſes of courſe filled with ſoldiers and aſſaſſins. Quintus concealed himſelf ſo effectually that the ſoldiers could not find him; enraged at their diſappointment, they put his ſon to the torture, in order to make him diſcover the place of his father's concealment; but filial affection was proof in the young Roman againſt the moſt exquiſite torments. An involuntary ſigh, and ſometimes a deep groan was all that could be extorted from the generous youth. His agonies were encreaſed; but with amazing fortitude, he ſtill perſiſted in his reſolution of not betraying his father. Quintus was not far off; and the reader may imagine better than can be expreſſed how the heart of a father muſt have been affected with the ſighs and groans of a ſon expiring in tortures to ſave his life. He could bear it no longer; but quitting the place of his concealment, he preſented himſelf to the aſſaſſins, begging with a flood of tears to put him to death, and diſmiſs the innocent child, whoſe generous behaviour the triumvirs themſelves, if informed of the fact, would judge worthy of the higheſt approbation and reward. But the inhuman monſters, without being the leaſt affected with the tears either of the father or the ſon anſwered, that they both muſt die; the father becauſe he was proſcribed, and the ſon becauſe he had concealed his father. Then a new conteſt of tenderneſs aroſe who ſhould die firſt; but this the aſſaſſins ſoon decided by beheading them both at the ſame time,

APPIAN. DIO. PLUT. VAL. MAX. &c.

THE conduct of young Appius during the proſcription abovementioned, renewed the example of the piety of Æneas *, and with the like ſucceſs. His father Appius, aged and infirm, ſeeing himſelf proſcribed, did not think that what remained of a languiſhing life was worth the pains of preſerving, and was willing to wait for the murderers quietly at his own houſe. He could not, however, reſiſt the preſſing inſtances and zeal of his ſon, who took him on his ſhoulders, and, loaded with this precious burden, went through the city unknown to ſome, and commanding the reſpect of others by the beauty of ſo commendable and generous an action. As ſoon as they got out of Rome, the ſon ſometimes aſſiſting his father to walk, and ſometimes carrying him, when the fatigue was too great, conducted him to the ſea, and conveyed him ſafe into Sicily. The people preſerved the remembrance of this affectionate conduct, and on his return to Rome, after the triumvirs had put a ſtop to the proſcription, all the tribes unanimouſly concurred in raiſing him to the ædileſhip. But the goods of his father having been confiſcated, he had not money to defray the expences of the ſhews belonging to that office: on which account, the artificers charged nothing for their labour, and the people taxing themſelves willingly, each according to his ability, not only enabled him to defray the expence of the uſual ſports, but to purchaſe an eſtate twice the value of that which he had loſt.

APPIAN.

CINNA, the Roman conſul, who ſcrupled no attempt, how villainous ſoever, which could ſerve

* VIRG. ÆN. l. 2. 707.

his

his purpoſe, undertook to get Pomponius Strabo murdered in his tent; but his ſon ſaved his life, which was the firſt remarkable action of Pompey the Great. The treacherous Cinna, by many alluring promiſes, had gained over one Terentius, a confident of Pompey's, to his intereſt, and prevailed on him to aſſaſſinate the general, and ſeduce his troops. Young Pompey, being informed of this deſign a few hours before it was to be put in execution, placed a faithful guard round the prætorium; ſo that none of the conſpirators could come near it. He then watched all the motions of the camp, and endeavoured to appeaſe the fury of the ſoldiers who hated the general his father, by ſuch acts of prudence as were worthy of the oldeſt commanders. However, ſome of the mutineers having forced open one of the gates of the camp, in order to deſert to Cinna, the general's ſon threw himſelf flat on his back in their way, crying out, that they ſhould not break their oath and deſert their commander, without treading his body to death. By theſe means he put a ſtop to their deſertion, and afterwards wrought ſo effectually upon them by his affecting ſpeeches and engaging carriage, that he reconciled them to his father. PLUT. IN POMP.

DEMETRIUS, king of Macedon, being impriſoned by Seleucus, he wrote a letter to his ſon Antigonus, commending to him the care of his concerns in Greece; exhorting him to govern his ſubjects juſtly, to act always with moderation, and to look upon him (his father) as dead; conjuring him never to part with any of his cities, or give up any thing to Seleucus to procure his liberty. But notwithſtanding this letter might in the opinion of the world have freed him from all cen-

ſure; yet he immediately offered Seleucus not only all that he held in Greece, but his own perſon as hoſtage for his father's liberty. But this was refuſed. However, Antigonus continued earneſtly to ſolicit it, by the moſt preſſing and paſſionate importunities and offers as long as Demetrius lived; going in deep mourning during that ſpace (three years) and never once partaking of any feaſts or diverſions while his father was in priſon. As ſoon as he heard of his death, and that his aſhes were coming from Syria, he ſailed with a noble fleet to the Archipelago to meet them. He then depoſited them in a golden urn, which, when he entered the harbour of Corinth, he placed in the poop of the royal galley, ſet his crown upon it, and covered it with a canopy of purple, himſelf ſtanding by cloathed in deep mouring, and his eyes red with tears.

It is worth obſerving, that Demetrius likewiſe had rendered himſelf very remarkable for his filial piety: for we are told by Plutarch, Juſtin, and others, that Demetrius was not only dutiful and loyal to his father, but had ſo warm an affection for his perſon, that he was, in the ſtricteſt ſenſe of the words, his father's beſt friend. As all degrees of bliſs are either heightened or leſſened by compariſon, ſo the happineſs of Antigonus (the father of Demetrius) in this reſpect, appeared with the brighter luſtre on account of the family-diſſentions in the courts of his ſeveral rivals. Of this he was ſo ſenſible, that having given audience one day to the ambaſſadors of Caſſander, Ptolemy, and Lyſimachus, and they being withdrawn, he ordered them to be called back, becauſe his ſon Demetrius, coming in warm from hunting, went into his father's apartment, ſaluted him, and then ſat down with his javelin in his hand. When the ambaſſadors

baſſadors demanded what his pleaſure was, "Tell your maſters, ſays Antigonus, beſides what I before mentioned, upon what terms my ſon and I live."

The ſenſe the father had of his ſon's inviolable attachment to him, made him ſo readily compliment him with the regal dignity, giving him not only a ſhare in the government, but the title of king; and he never had any occaſion to repent of his confidence. JUST. l. 16. PLUT. IN DEMET. COR. NEP. DE REG. c. 3.

CYAXARES, uncle of Cyrus the Great, having been an eye-witneſs of the courage, conduct, and many amiable qualities of his nephew, was deſirous of giving a ſignal teſtimony of the value he had for his merit. Cyaxares had no male-iſſue, and but one daughter. This favourite princeſs he offered in marriage to Cyrus, with an aſſurance of the kingdom of Media for her portion. Cyrus loved the princeſs, had a grateful ſenſe of the offer made him; nevertheleſs did not think himſelf at liberty to accept it, till he had obtained the conſent of his father and mother: leaving therein a noble example to all future ages of the reſpectful ſubmiſſion and dependence which all children ought to ſhew to their parents on the like occaſion, of what age ſoever they be, or to whatever degree of power and greatneſs they may have arrived. XENOPH. CYROP. l. 6.

WHILE Octavius was at Samos, after the famous battle of Actium, which made him maſter of the univerſe, he held a council to examine the priſoners which had been engaged in Antony's party. Among the reſt there was brought before him an old man named Metellus, oppreſſed with years and infirmities, disfigured with a long beard and a neglected head of hair, but eſpecially by his cloaths,

which by his ill fortune were become very ragged. The ſon of this Metellus was one of the judges, and he had great difficulty in knowing his father in the deplorable condition in which he ſaw him. At laſt, however, having recollected his features, inſtead of being aſhamed to own him, he ran to embrace him, crying bitterly. Afterwards returning towards the tribunal, "Cæſar, ſays he, my father has been your enemy, and I your officer: he deſerves to be puniſhed, and I to be rewarded. The favour I deſire of you is either to ſave him on my account, or to order me to be put to death with him." All the judges were touched with compaſſion at this affecting ſcene; Octavius himſelf relented, and granted to old Metellus his life and liberty. APPIAN.

ALEXANDER the Great, having defeated the numerous army of Darius, king of Perſia, had taken his mother, wife, and children priſoners. He behaved towards them all with the utmoſt delicacy, politeneſs, and humanity. Having received from Macedonia a great quantity of purple ſtuffs and rich habits, made after the faſhion of that country, he preſented them to Syſigambis (Darius's mother) together with the artificers who had wrought them. He likewiſe commanded the meſſengers to tell her, that in caſe ſhe fancied thoſe ſtuffs, ſhe might make her grandchildren learn the art of weaving them, by way of amuſement; and to give them as preſents to whomſoever they ſhould think proper. At theſe words, the tears which fell from her eyes, ſhewed but too evidently how greatly ſhe was diſpleaſed at theſe gifts; the working in wool being conſidered by the Perſian women as the higheſt ignominy. Thoſe who carried theſe preſents, having told the king that Syſigambis was very much diſſatisfied, he thought himſelf obliged to make an apology for what he

he had done, and adminiſter ſome conſolation to her. Accordingly, he paid her a viſit when he ſpoke thus: "Mother, the ſtuff in which you ſee me cloathed, was not only a gift of my ſiſters, but wrought by their fingers. Hence I beg you to believe that the cuſtom of my country miſled me; and do not conſider that as an inſult which was owing intirely to ignorance. I believe I have not as yet done any thing which I knew interfered with your manners and cuſtoms. I was told that among the Perſians it is a ſort of crime for a ſon to ſeat himſelf in his mother's preſence, without firſt obtaining her leave*. You are ſenſible how cautious I have always been in this particular, and that I never ſat down till you had firſt laid your commands upon me to do ſo. As the higheſt teſtimony of the veneration I have for you, I always called you by the tender name of mother, though this belongs properly to Olympias only, to whom I owe my birth."

OLYMPIAS, Alexander's own mother, was of ſuch an unhappy diſpoſition, that he would never let her have any concern in the affairs of the government. She uſed frequently to make very ſevere complaints on that account; but he always ſubmitted to her ill humour with great mildneſs and patience. Antipater, one of his friends, having one day written a long letter againſt her, the king, after reading it, replied, *Antipater does not know that one ſingle tear ſhed by a mother will obliterate ten thouſand ſuch letters as this.* A behaviour like this, and ſuch an anſwer, ſhew at one and the ſame time, that Alexander was both an affectionate ſon and an able politician. Q. CURT.

* Filium in conſpectu matris nefas eſſe conſedere, niſi cum illa permiſit. Q. CURT.

EPAMINONDAS, without all doubt, was one of the greateſt generals, and one of the beſt men which Greece ever produced*. Before him the city of Thebes was not diſtinguiſhed by any memorable action, and after him it was not famous for its virtues, but its misfortunes, till it ſunk into its original obſcurity; ſo that it ſaw its glory take birth and expire with this great man. The victory he obtained at Leuctra had drawn the eyes and admiration of all the neighbouring people upon Epaminondas, who looked upon him as the ſupport of Thebes, as the triumphant conquerer of all Sparta, as the deliverer of all Greece: in a word, as the greateſt man, and the moſt excellent captain that ever was in the world. In the midſt of this univerſal applauſe, ſo capable of making the general of an army forget the man for the victor, Epaminondas, little ſenſible of ſo affecting and ſo deſerved a glory, *My joy*, ſaid he, *ariſes from my ſenſe of that which the news of my victory will give my father and my mother.* PLUT. IN CORIOL. p. 215.

NOTHING in hiſtory ſeems ſo valuable to me, ſays Rollin, as ſuch ſentiments which do honour to human nature, and proceed from a heart which neither falſe glory, nor falſe greatneſs have corrupted. I confeſs it with grief, I ſee theſe noble ſentiments daily expire amongſt us, eſpecially in perſons where birth and rank raiſe them above others; who too frequently are neither good fathers, good ſons, good huſbands, nor good friends; and who would think it a diſgrace to expreſs for a father and mother the tender regard of which we have here ſo fine an example from a pagan.

* Epaminondas, princeps, meo judicio, Græciæ. ACAD. QUEST. l. 1. n. 4. Fuit incertum, vir melior an dux eſſet .... Ut manifeſtum ſit, patriæ gloriam et natam et extinctam cum eo fuiſſe. JUSTIN. l. 6. c. 8. COR. NEP. IN EPAM.

AMONG

AMONG an incredible number of illuſtrious men who were falſely accuſed and put to death by Nero, the cruel emperor of Rome, was one Bareas Soranus, a man, as Tacitus informs us, of ſingular vigilance and juſtice in the diſcharge of his duty. During his confinement, his daughter Servilia was apprehended and brought into the ſenate, and there arraigned. The crime laid to her charge was, that ſhe had turned into money all her ornaments and jewels, and the moſt valuable part of her dreſs, to defray the expence of conſulting magicians. To this the young Servilia, with a flood of tears, replied, "That ſhe had indeed conſulted magicians, but the whole of her enquiry was to know whether the emperor and ſenate would afford protection and ſafety to her dear and indulgent parent againſt his accuſers. With this view, ſaid ſhe, I preſented the diviners, men till now utterly unknown to me, with my jewels, apparel, and the other ornaments peculiar to my quality, as I would have preſented my blood and life, could my blood and life have procured my father's liberty. But whatever this my proceeding was, my unfortunate father was an utter ſtranger to it, and if it is a crime, I alone am the delinquent."

She was, however, together with her father, condemned to die, but in what manner hiſtory is ſilent. TACIT. ANN. l. 16. c. 20.

VALERIUS MAXIMUS likewiſe relates a very ſingular fact upon this ſubject. A woman of ingenuous birth had been condemned to be ſtrangled. The Roman prætor delivered her up to the triumvir, who cauſed her to be carried to priſon, in order to her being put to death. The goaler, who was ordered to execute her, was ſtruck with compaſſion, and could not reſolve to kill her. He choſe therefore to let her die of hunger. Beſides which

he ſuffered her daughter to ſee her in priſon; taking care, however, that ſhe brought her nothing to eat. As this continued many days, he was ſurpriſed that the priſoner lived ſo long without eating; and ſuſpecting the daughter, upon watching her, he diſcovered that ſhe nouriſhed her mother with her own milk. Amazed at ſo pious, and at the ſame time ſo ingenious an invention, he told the fact to the triumvir, and the triumvir to the prætor, who believed the thing merited relating in the aſſembly of the people. The criminal was pardoned; a decree was paſſed that the mother and daughter ſhould be ſubſiſted for the reſt of their lives at the expence of the public, and that a temple ſacred to filial piety ſhould be erected near the priſon.

VAL. MAX. l. 5. 4. PLIN. HIST. l. 7. 36.

THE ſame author gives us a ſimilar inſtance of filial piety in a young woman named Xantippe to her aged father Cimonus, who was likewiſe confined in priſon, and which is univerſally known by the name of the Roman Charity. Both theſe inſtances appeared ſo very extraordinary and uncommon to that people, that they could only account for them by ſuppoſing that the love of children to their parents was the firſt law of nature. Putaret aliquis hoc contra naturam factum eſſe, niſi prima naturæ lex eſſet diligere parentes.

VALER. Ibid.

# AFFECTION FRATERNAL.

## SENTIMENTS.

THOUGH all mankind ſpring from the ſame head, and are bound to cultivate a mutual good-will to each other; yet this duty is not ſo obvious and ſtriking as that which is incumbent on thoſe who belong to the ſame family.

Nothing can approach nearer to ſelf-love than fraternal affection: and there is but a ſhort remove from our own concerns and happineſs to theirs who come from the ſame ſtock, and are partakers of the ſame blood. Nothing therefore can be more horrible than diſcord and animoſity among members ſo allied; and nothing ſo beautiful as harmony and love.

This relation is formed by nature, not by choice; and though it has many things in common, yet it is prior to the obligations of friendſhip: conſequently nature and reaſon dictate that there ſhould be a peculiar affection between brethren. We are not obliged, however, to make a brother or ſiſter an intimate or boſom friend in preference to one who is not akin. Diverſity of temper, and want of ſuitable qualifications, may render it unſafe and improper. But where friendſhip and fraternity meet in the ſame perſons, ſuch a conjunction adds a luſtre to the relation.

Among brethren an hearty love of benevolence, an ardent concern for each other's welfare, a readineſs to ſerve and promote it, are the peculiar offices of this relationſhip; and though friends are to have

have their ſhare, yet the claim of kindred is firſt and ordinarily ſtrongeſt*.

## EXAMPLES.

IN the beginning of the ſixteenth century, the Portugueſe carracks ſailed from Liſbon to Goa, a very great, rich, and flouriſhing colony of that nation in the Eaſt-Indies. There were no leſs than twelve hundred ſouls, mariners, paſſengers, prieſts and friars, on board one of theſe veſſels. The beginning of their voyage was proſperous; they had doubled the ſouthern extremity of the great continent of America, called the Cape of Good Hope, and were ſteering their courſe north-eaſt, to the great continent of India, when ſome gentlemen on board who having ſtudied geography and navigation, (arts which reflect honour on the poſſeſſors) found in the latitude in which they were then ſailing a large ridge of rocks laid down in their ſea-charts. They no ſooner made this diſcovery than they acquainted the captain of the ſhip with the affair, deſiring him to communicate the ſame to the pilot; which requeſt he immediately granted, recommending him to lie by in the night, and ſlacken ſail by day, until they ſhould be paſt the danger. It is a cuſtom always among the Portugueſe abſolutely to commit the ſailing part, or the navigation of the veſſel to the pilot, who is anſwerable with his head for the ſafe-conduct or carriage of the king's ſhips, or thoſe belonging to private traders; and he is under no manner of direction from the captain, who commands in every other reſpect.

* Neceſſaria præſidia vitæ debentur iis maxime, quos ante dixi i. e. propinquis) vita autem, victuſque communis, conſilia, ſermones, &c. in amicitiis vigent maxime. CIC. DE OFFIC.

The

The pilot being one of thoſe ſelf-ſufficient men who think every hint given them from others in the way of their profeſſion derogatory from their underſtandings, took it as an affront to be taught his art, and inſtead of complying with the captain's requeſt, actually crowded more ſail than the veſſel had carried before. They had not ſailed many hours, but juſt about the dawn of day, a terrible diſaſter befel them, which would have been prevented if they had lain by. The ſhip ſtruck upon a rock. I leave to the reader's imagination what a ſcene of horror this dreadful accident muſt occaſion among twelve hundred perſons all in the ſame inevitable danger; beholding with fearful aſtoniſhment that inſtantaneous death which now ſtared them in the face!

In this diſtreſs the captain ordered the pinnace to be launched, into which having toſſed a ſmall quantity of biſcuit, and ſome boxes of marmalade, he jumped in himſelf with nineteen others, who, with their ſwords, prevented the coming in of any more, leſt the boat ſhould ſink. In this condition they put off into the great Indian ocean, without a compaſs to ſteer by, or any freſh-water but what might happen to fall from the heavens, whoſe mercy alone could deliver them. After they had rowed to and fro four days in this miſerable condition, the captain, who had been for ſome time very ſick and weak, died: this added, if poſſible, to their miſery, for as they now fell into confuſion, every one would govern and none would obey. This obliged them to elect one of their own company to command them, whoſe orders they implicitly agreed to follow. This perſon propoſed to the company to draw lots, and to caſt every fourth man overboard; as their ſmall ſtock of proviſion was ſo far ſpent, as not to be able at a very ſhort allowance to ſuſtain life above three days longer.

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They were now nineteen perſons in all: in this number were a friar and a carpenter, both of whom they would exempt, as the one was uſeful to abſolve and comfort them in their laſt extremity, and the other to repair the pinnace in caſe of a leak or other accident. The ſame compliment they paid to their new captain, he being the odd man, and his life of much conſequence. He refuſed their indulgence a great while; but at laſt they obliged him to acquieſce, ſo that there were four to die out of the ſixteen remaining perſons.

The three firſt, after having confeſſed and received abſolution, ſubmitted to their fate The fourth, whom fortune condemned, was a Portugueſe gentleman that had a younger brother in the boat, who ſeeing him about to be thrown overboard, moſt tenderly embraced him, and with tears in his eyes beſought him to let him die in his room, enforcing his argument by telling him that he was a married man, and had a wife and children at Goa, beſides the care of three ſiſters, who abſolutely depended upon him; that as for himſelf he was ſingle, and his life of no great importance: he therefore conjured him to ſuffer him to ſupply his place. The elder brother aſtoniſhed, and melting with this generoſity, replied, that ſince the divine Providence had appointed him to ſuffer, it would be wicked and unjuſt to permit any other to die for him, eſpecially a brother to whom he was ſo infinitely obliged. The younger, perſiſting in his purpoſe, would take no denial; but throwing himſelf on his knees held his brother ſo faſt that the company could not diſengage them. Thus they diſputed for a while, the elder brother bidding him to be a father to his children, and recommended his wife to his protection, and as he would inherit his eſtate, to take care of their common ſiſters; but all he could ſay could not make the younger deſiſt. This was a ſcene of tenderneſs

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that muſt fill every breaſt ſuſceptible of generous impreſſions with pity. At laſt the conſtancy of the elder brother yielded to the piety of the other. He acquieſced, and ſuffered the gallant youth to ſupply his place, who being caſt into the ſea, and a good ſwimmer, ſoon got to the ſtern of the pinnace, and laid hold of the rudder with his right hand, which being perceived by one of the ſailors, he cut off the hand with his ſword; then dropping into the ſea, he preſently caught hold again with his left, which received the ſame fate by a ſecond blow; thus diſmembered of both hands, he made a ſhift notwithſtanding to keep himſelf above water with his feet and two ſtumps, which he held bleeding upwards.

This moving ſpectacle ſo raiſed the pity of the whole company, that they cried out, He is but one man, let us endeavour to ſave his life, and he was accordingly taken into the boat; where he had his hands bound up as well as the place and circumſtances could permit. They rowed all that night and the next morning, when the ſun aroſe as if heaven would reward the gallantry and piety of this young man; they deſcried land, which proved to be the mountains Mozambique in Africa, not far from a Portugueſe colony. There they all ſafely arrived, where they remained until the next ſhip from Liſbon paſſed by and carried them to Goa.

At that city, Linſchoten, a writer of good credit and eſteem, aſſures us, that he himſelf ſaw them land, ſupped with the two brothers that very night, beheld the younger with his ſtumps, and had the ſtory from both their mouths, as well as from the reſt of the company. HUIGHEN VAN LINSCHOTEN'S VOYAGES, A. D. 1598.

THE Chineſe have been remarkable for the purity of their morals, the ſimplicity of their manners,

manners, and the cultivation of the ſocial virtues. The examples of their rulers and great men have very much contributed to confirm the people in the practice of moral duties; for perhaps few princes ever exhibited greater inſtances of an amiable and virtuous conduct. Cemcu, who was a diſciple of, and commentator upon their celebrated philoſopher Confucius, gives us the following inſtances of brotherly affection.

THE king of Cucho had three ſons, and, like many other parents, having moſt affection for the youngeſt, ſome days before his death declared him his ſucceſſor to the excluſion of his brethren. This proceeding was the more extraordinary, as it was contrary to the laws of the kingdom. The people therefore thought that after the death of the king, they might without any crime raiſe the eldeſt ſon to the throne. This deſign was univerſally approved of: but the new king calling to mind his father's laſt words, rejected the offer, and taking the crown, placed it on the head of his youngeſt brother, publickly declaring that he renounced it, and thought himſelf unworthy of it, as he was excluded by his father's will; and his father could not now retract what he had done. His brother, being affected with ſuch a generous action, inſtantly intreated him not to oppoſe the inclination of the people who deſired him for their ruler. He urged that he alone was the lawful ſucceſſor to the crown which he refuſed, and that their father could not infringe the laws of the kingdom; that he had been betrayed by an extravagant fondneſs; and that, in a word, the people had the power of redreſſing any breach in the eſtabliſhed law. Nothing, however, was capable of perſuading his brother to accept of the

the crown. There was a glorious conteſt between the two princes; and as they perceived that the diſpute would be endleſs, they retired from court: thus, each having both conquered and been vanquiſhed, they went to end their days together in peaceful ſolitude, and left the kingdom to their other brother.

VESPASIAN, the Roman emperor, being informed that Domitian had abandoned himſelf to all manner of debauchery, and aſſumed more authority than was ſuitable to a ſon only, was highly incenſed againſt him; upon this, Titus, his eldeſt ſon, pleaded with great affection and earneſtneſs in favour of his brother, intreating the emperor to beware of being rathly incenſed by intelligence from ſuch as brought criminal accuſations. "To your own ſon," ſaid he, "it is but juſt you ſhould bear a ſpirit of gentleneſs, free from all prejudice. Not from fleets, not from legions, are ſuch powerful bulwarks formed for the ſupport of the imperial dignity, as from a numerous iſſue in the imperial houſe. The number of our friends is diminiſhed with time: they often deſert us to follow fortune; or becauſe we cannot gratify their deſires. But from our own blood we may always promiſe ourſelves ready aſſiſtance, and unſhaken fidelity. In our good fortune many will partake with us; but our neareſt in kindred alone will bear us company in our adverſities. Even between brothers," added he, "concord and unanimity will not prove laſting, if their common parent ſets them not an example." Veſpaſian, though not intirely reconciled to Domitian, by this reaſoning, was nevertheleſs charmed with the tender affection of Titus. Upon the death of the emperor the government fell to Titus; but Domitian pretended to

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an equal ſhare in it, and raiſed great diſturbances in the city, by giving out, and arrogantly maintaining, that his father had left him partner in the empire, but that the will had been falſified: yet Titus could not prevail upon himſelf either to puniſh or baniſh him: but, on the contrary, treated him as his colleague in the empire, conjuring him often in private not to hate a brother who bore him a ſincere and tender affection, and was willing to allow him a due ſhare in the adminiſtration.

SUET. IN. DOM. C. 2. & 9.

DARIUS, king of Perſia, had three ſons by his firſt wife, the daughter of Gabrias, all three born before their father came to the crown; and four more by Atoſſa, the daughter of Cyrus, who were all born after their father's acceſſion to the throne. Artabazanes, called by Juſtin, Artimenes, was the eldeſt of the former, and Xerxes, of the latter. Artabazanes, alledged, in his own behalf, that the right of ſucceſſion, according to the cuſtom and practice of all nations, belonged to him preferably to all the reſt. Xerxes's argument for ſucceeding his father was, that as he was the ſon of Atoſſa, the daughter of Cyrus, who founded the Perſian empire, it was more juſt that the crown of Cyrus ſhould devolve upon one of his deſcendants than upon one that was not. Demaratus, a Spartan king, at that time at the court of Perſia, ſecretly ſuggeſted to Xerxes another argument to ſupport his pretenſions: that Artabazanes was indeed the eldeſt ſon of Darius; but he, Xerxes, was the eldeſt ſon of the king; and therefore Artabazanes being born when his father was but a private perſon, all he could pretend to, on account of his ſeniority, was only to inherit his private eſtate; but that he, Xerxes, being the firſt born ſon of the king, had the beſt right to ſucceed to the crown.

He

He further ſupported this argument by the example of the Lacedemonians, who admitted none to inherit the kingdom, but thoſe children that were born after their father's acceſſion. The right of ſucceeding was accordingly determined in favour of Xerxes. Both Juſtin and Plutarch take notice of the prudent conduct of theſe two brothers on ſo nice an occaſion. According to their manner of relating this fact, Artabazanes was abſent when the king died; and Xerxes immediately aſſumed all the marks, and exerciſed all the functions of the ſovereignty. But upon his brother's returning home, he quitted the diadem, and the tiara, which he wore in ſuch a manner as only ſuited the king, went out to meet him, and ſhewed him all imaginable reſpect. They agreed to make their uncle Artabanes the arbitrator of their difference; and, without any further appeal, to acquieſce in his deciſion.

All the while this diſpute laſted, the two brothers ſhewed one another all the demonſtrations of a truly fraternal affection, by keeping up a continual intercourſe of preſents and entertainments: whence their mutual eſteem and confidence for each other baniſhed all fears and ſuſpicions on both ſides, and introduced an unconſtrained chearfulneſs, and a perfect ſecurity.

This is a ſpectacle, ſays Juſtin, highly worthy of our admiration: to ſee, whilſt moſt brothers are at daggers-drawing with one another about a ſmall patrimony, with what moderation and temper both waited for a deciſion, which was to diſpoſe of the greateſt empire then in the univerſe. When Artabanes gave judgment in favour of Xerxes, Artabazanes the ſame inſtant proſtrated himſelf before him, acknowleging him for his maſter, and placed him upon the throne with his own

own hand; by which proceeding he ſhewed a greatneſs of ſoul truly royal, and infinitely ſuperior to all human dignities. This ready acquieſcence in a ſentence ſo contrary to his intereſt, was not the effect of an artful policy, that knows how to diſſemble upon occaſion, and to receive honour to itſelf from what it could not prevent: no; it proceeded from a real reſpect for the laws, a ſincere affection for his brother, and an indifference for that which ſo warmly inflames the ambition of mankind, and ſo frequently arms the neareſt relations againſt each other. For his part, during his whole life, he continued firmly attached to the intereſts of Xerxes, and proſecuted them with ſo much ardor and zeal, that he loſt his life in his ſervice at the battle of Salamin. PLUT. DE FRAT. AMORE, p. 448. JUST. l. 2. c. 10.

# AMBITION.

## SENTIMENTS.

AMBITION to rule is more vehement than malice to revenge. It muſt be confeſſed that no paſſion has produced more dreadful effects than ambition; and yet methinks ambition, is not a vice but in a vicious mind. In a virtuous mind it is a virtue, and will be found to take its colour from the character in which it is mixed.

— — — Ambition is at diſtance
A goodly proſpect, tempting to the view:
The height delights us, and the mounting top

Looks

Looks beautiful, becauſe 'tis nigh to heaven;
But we ne'er look how ſandy's the foundation,
What ſtorms will batter, and what tempeſts ſhake us!
When wild ambition in the heart we find,
Farewel content and quiet of the mind:
For glittering clouds we leave the ſolid ſhore,
And wonted happineſs returns no more.
Ambition is the dropſy of the ſoul,
Whoſe thirſt we muſt not yield to, but controul.
Be prudent, and the ſhore in proſpect keep,
In a weak boat truſt not the inſatiate deep:
Plac'd beneath envy, above envying riſe;
Pity great men, great things deſpiſe.

## EXAMPLES.

SERVIUS TULLIUS, the ſixth king of Rome, had two daughters by Tarquinia, daughter of Tarquinius Priſcus. When they were marriageable, he gave them to their couſin-germans, that prince's two grandſons. His ſons-in-law met in each of their wives diſpoſitions entirely oppoſite to their own genius and temper. Lucius, the elder brother, a man daring, haughty, and cruel, had a wife of a meek, reaſonable ſpirit, full of tenderneſs and reſpect for her father. Arcins, the younger brother, much more humane and tractable, found in young Tullia, one of your bold enterpriſing women, capable of the blackeſt deeds. Perceiving neither ambition nor daringneſs in her huſband, ſhe bore with uneaſineſs his peaceable temper, by her called indolence and cowardice. Inclined intirely to the other Tarquin, ſhe ceaſed not to praiſe, admire, extol him, as a man of ſpirit, as a prince worthy his birth.

birth. She ſpoke with contempt of her ſiſter, for ſo ill ſeconding ſuch a huſband. Likeneſs of temper and inclinations quickly united Lucius Tarquin and young Tullia. In the private converſations which ſhe often procured with her brother-in-law, ſhe uſed the moſt injurious and contumelious language, to inſpire him with contempt for her huſband and ſiſter. She ſaid, "It would have been much better for them both to remain unmarried than to be joined to tempers contrary to their own; and forced by the ſtupidity of others ſhamefully to languiſh away their time. If the gods had given her the huſband ſhe deſerved, ſhe would ſoon behold in her family the crown ſhe ſaw in her father's." It was not difficult to infuſe her ſentiments into the prince, and bend him to her deſigns. They immediately plotted the death, the one of her huſband, the other of his wife: and after the execution of the double murder, they joined together their fortunes and furious tempers in marriage, which Servius dared not oppoſe, though he dreaded the fatal conſequences of it.

As they now ſaw no other obſtacle to their ambition but Servius's life, the thirſt of dominion quickly carried them from their firſt crime to another ſtill more horrible; that fury which Tarquin had always by his ſide not letting him reſt night or day, for fear of loſing the fruit of her firſt parricides. What words did ſhe not uſe. "She had indeed found a man that was called her huſband, and with whom ſhe might live in a private and diſhonourable ſervitude; not a prince who thought himſelf worthy a throne, who remembered he was grandſon to king Tarquin, and choſe rather to ſeize the ſceptre than wait for it. If you are the man I imagine myſelf married to, I call

I call you my huſband, my lord, and my king. But if not, my condition is ſo far altered for the worſe, as I find here wickedneſs joined to cowardice. Dare only, and you will meet no obſtacle. You need not, like your grandfather, croſs the ſeas, or travel to Rome from Corinth or Tarquinium to acquire with difficulty a foreign kingdom. Your houſhold gods, the image of your grandfather, the palace you are in, the throne you daily behold, the name of Tarquin, all create and ſalute you king. If you want courage for theſe things, why do you ſtill diſappoint the city? Why do you appear like a prince that expects to reign? Be gone from hence to Tarquinium or Corinth: return back to your firſt original, more like your brother than grandfather."

Tarquin, encouraged and inceſſantly ſpurred on by this domeſtic fury, throws off all reſtraint, and reſolvedly purſues the wicked deſign. He labours to gain the ſenators, eſpecially of the new creation; he engages the youth by preſents; and daily encreaſes his party by his affability, and by promiſing wonders of himſelf, whilſt he loads the king with the blackeſt aſperſions.

When he thought the proper hour was come to diſcover his intentions, ſurrounded with a guard, he abruptly enters the Forum. Fear ſeizing all, he advances to the Senate-houſe, ſeats himſelf upon the throne, and orders the ſenators to be convened in king Tarquin's name. They inſtantly aſſemble, ſome prepared beforehand, others for fear their abſence ſhould be deemed a crime; the greateſt part ſurpriſed and troubled at ſo ſtrange and unexpected an event, and believing Servius undone. Upon information of what paſſed in the ſenate, the king comes in whilſt Tarquin was in the midſt of an harangue; and with a loud voice cries out the moment

moment he ſees him on the throne, "What, Tarquin, dare you, while I am alive, to call the ſenate, and ſit on my throne?" Tarquin fiercely replied, "He ſat in his grandfather's ſeat, to which a grandſon had more right than a ſlave*; Servius had too long inſulted his betters, and abuſed their patience." Their favourers, on both ſides, made a great noiſe, the people at the ſame time ruſhed into the ſenate, and it appeared the quarrel was to be decided by force.

Tarquin ſeeing a neceſſity of coming to extremities, as he was young and vigorous, takes the old man by the waiſt, carries him out of the aſſembly, and throws him down the ſteps into the Forum; then returns into the ſenate. Servius all over bruiſed, and more dead than alive, was led towards his palace by a few officers that had not deſerted him out of fear. He had ſcarce reached the ſtreet called Vicus Cyprius, when he was overtaken and murdered by perſons ſent after him by Tarquin. It

* Servius was of Corniculum a city of Latium. His mother, Ocriſia, a lady of quality and eminent virtue, was with child with him when that city was taken by Tarquinius Priſcus, who carried her away with the reſt of the captives, and gave her to the queen. Ocriſia being delivered of him, called him Tullius, after his father, with the ſurname of Servius, to denote the ſtate of ſervitude wherein he was born; for all priſoners of war were looked upon as ſlaves, at that time, as well as their children. The king and queen taking a fancy to the child, he was educated in the palace, treated as their own ſon, and trained up in all things becoming a youth of quality. He wiſely improved the inſtructions he received, and ſhewed in all his behaviour ſentiments worthy a throne. Tarquin, when he came to chooſe a ſon-in-law, found none among the Roman youth more deſerving than him of that honour, and gave him his daughter in marriage. Tanaquil, the wife of Tarquin, had brought him but one ſon, who died in the flower of his youth, and had left two ſons unqualified, by their age, to ſucceed their grandfather: all eyes were therefore caſt upon Servius as Tarquin's future ſucceſſor, and upon the death of that prince he was raiſed to the throne.

Liv. l. i. c. 39. Dion. l. iv. p. 2.

It is believed, and with great probability, that the deed was done by Tullia's advice. It is certain, ſhe haſtily came forth at the firſt noiſe, and croſſing the Forum in her chariot, without any regard to the decencies of her ſex, or the manners of the time, drove to the ſenate, called out her huſband, and firſt ſaluted him king. He ordered her immediately to withdraw out of the tumult. When in her return, ſhe came to the end of the Cyprian-ſtreet, the coachman turning to the left to go up the Eſquiline-hill, ſtopt ſhort, ſtruck with horror, and ſhowed his miſtreſs Servius's body covered with blood. The ſight ſerved only to exaſperate and harden Tullia. "The furies, avengers of her ſiſter and huſband, (ſays Livy) quite bereaved her at that inſtant of her reaſon: ſo that forgetting, not only the ſentiments of nature, but even of humanity, *ſhe ordered the chariot to be driven over her father's body*, which occaſioned the ſtreet to be called *Vicus Sceleratus*, the Street of Wickedneſs." She entered her houſe as in triumph, ſure of reigning for the future, and rejoicing in herſelf for the happy ſucceſs of her villanies. So many horrors would ſeem incredible if the effects of ambition were not known.

Servius was an excellent prince, and had reigned forty years.

Tarquin carried his inhumanity ſo far as to deny him the funeral ſolemnities of a king. His body was by his widow Tarquinia conveyed in the night to his tomb with a few friends only; and, as if ſhe had ſurvived her huſband but to pay him theſe laſt duties, ſhe died ſoon after. As for Tarquin, after a cruel and tyrannical reign of many years, he, his wife, and family were driven from the city into perpetual baniſhment. In the diſorder and tumult that attended the expulſion of her huſband, Tullia fled

out of the palace, purſued, wherever ſhe went, with the cries and curſes of the people.

DIONYS. l. iv. p. 232. LIV. l. i. c. 46—48.

M. MANLIUS was a patrician of one of the moſt illuſtrious houſes in Rome. He had been conſul, and had acquired very great reputation by many glorious exploits, and in particular by the ſignal ſervice he had done his country in ſaving the Capitol, when upon the point of being taken by the Gauls; but a ſecret vanity and ambition, which Manlius ſuffered to take root in his heart, corrupted all his great qualities, and entirely ſullied his glory. As he did not believe himſelf ſo much conſidered by the ſenators as he deſerved, he threw himſelf into a party of the people, and entered into a ſtrict union with the tribunes. He ſpoke contemptuouſly of the ſenators, and flattered the multitude. In a word, he choſe rather to have a great than a good reputation: nothing would ſatisfy him but the ſupreme authority. The meaſures, however, which he employed to accompliſh his deſign were ſo ill concerted, that Manlius was cited before the dictator to anſwer for his conduct. He had the raſhneſs to ſay, in the aſſemblies which he held in his own houſe, that the ſenators had appropriated the gold intended for the payment of the auxiliary troops to their own uſe; and had concealed great treaſures which belonged to the public. Manlius was ordered to make good his charge; which not being able to do, he was committed to priſon as a ſeditious perſon, and a falſe accuſer. Seeing himſelf ſeized by the dictator's officer, he omitted nothing to make the people riſe in his defence. He invoked all the gods that inhabited the Capitol, imploring them to aid him, who had ſo courageouſly defended them. "How!" ſaid he, "ſhall the hand

that

that has preſerved your temples from the fury of the Gauls, be diſgraced with vile chains?" The whole people were penetrated with the moſt lively affliction. Multitudes paſſed not only the day, but even the night, round the priſon; and menaced to break down the gates. The ſenate choſe to grant them that, of their own accord, which they were upon the point of taking by force; and cauſed Manlius to be ſet at liberty. But by that timorous policy, inſtead of appeaſing the ſedition, they only gave it a head. Manlius, releaſed from priſon, grew more violent, and leſs cautious: in ſhort, his deſign to overturn the government, and enſlave the people, was ſo evident, that he was again ſeized and impriſoned. He now began to loſe all hopes, and the people's eyes were fully opened; they ſaw they had been deceived. As for Manlius, when he came to take his trial, he appeared in a mourning habit; but without a ſingle ſenator, relation, friend, or even his own brothers along with him, to expreſs concern for his fate. So much did the love of liberty, and the fear of being enſlaved, prevail in the hearts of the Romans over all the ties of blood and nature! After a fair hearing, he was condemned to be thrown from the top of the Capitol; and the ſame place which had been the theatre of his glory, became that of his ſhame and infamy.

Such was the end of a man who might have been the ornament of his country, if he had not been born in a free ſtate. We here ſee how many glorious actions and excellent qualities, the luſt of reigning rendered not only fruitleſs, but odious and deteſtable. LIV. l. vi. 12.

MARIUS, ſo famous in the Roman hiſtory, was a man that had but one paſſion, the deſire of

aggrandizing himſelf, to which he never made any ſcruple to ſacrifice every thing; for he never knew either integrity, ſincerity, or gratitude, when the purſuit of his views were in queſtion. It was this ambition that made him quit the plough, to take up the profeſſion of arms, by which he was in hopes of making his fortune. He ſucceeded beyond all expectations: but after having paſſed through every honour in the Roman government; having acquired a conſiderable fortune, and made a good alliance, by marrying Julia, Cæſar's aunt; inſtead of being ſatisfied with his uncommon ſucceſs, and enjoying the fruits of his toils and dangers; at the age of ſeventy, when he was become exceeding groſs and heavy, and oppreſſed with many infirmities, he was determined to take on him the war againſt Mithridates, king of Pontus. He imagined, that this war furniſhed an occaſion of acquiring great glory and riches, without much danger. But Sylla, as conſul, was actually general of the Roman armies; and had a juſt right to appropriate the firſt and moſt glorious province to himſelf: he was likewiſe appointed to this command by the ſenate. Marius oppoſed him. The conteſt ran high: and a civil war enſued. Sylla beſieges the city of Rome, and Marius is obliged to ſave himſelf by flight. Sylla makes an alteration in the government, and an order is iſſued out in all the cities of Italy, to ſeize and kill Marius wherever he ſhould be found. After wandering from place to place, and ſuffering a variety of difficulties, dangers, and diſtreſſes, both by ſea and land, he is at laſt treacherouſly ſet on ſhore in the province of an enemy, without aid, without defence, and abandoned by all the world. He, however, did not abandon himſelf; but croſſing marſhes, ditches full of water, and muddy grounds, he came

came at length to a poor wood-cleaver's cottage. He threw himſelf at his feet, and conjured him to ſave a man who, if he eſcaped danger, would reward him beyond his hopes. The peaſant, whether he knew him, or was ſtruck with the loftineſs and majeſty of his appearance, which his misfortunes had not effaced, anſwered, "That if he only wanted reſt, he might find it in his cottage; but if he fled from enemies, he would ſhew him a ſafer retreat." Marius, having accepted the laſt offer, the man conducted him to a hollow place, near a marſh, where he covered him with leaves, reeds, and ruſhes. Marius had ſcarce entered this diſmal retreat, before he heard his enemies in purſuit of him. They queſtioned, preſſed, and menaced the woodman, for concealing an enemy of the public, condemned to die by the Roman ſenate. Marius had no reſource left: he quitted his retreat, undreſſed himſelf, and plunged into the black and muddy water of the marſh. This dirty aſylum could not conceal him. His purſuers ran to him; and having drawn him out of the water naked, and all covered with mud, they put a cord about his neck, and dragged him to Minturnæ, where they delivered him to the magiſtrates.

May I be allowed here to deſire the reader, to conſider Marius attentively in the deplorable ſtate we ſee him in at this moment? What might then be his thoughts! How much ought he to have abhorred a fatal ambition that, from the height of greatneſs and glory, had plunged him into an abyſs of miſery below the conditions of mankind! And what a leſſon is this to thoſe who are never contented with their condition; and who imagine they want all things, when a ſingle object is wanting to their inſatiable avidity!

But ſuch are the viciſſitudes of human life, that even when hope forſook him, and while the hand was lifted up, he eſcaped the blow. From the loweſt ſtate of miſery, he roſe to the pinnacle of what is falſly called honour and greatneſs. By the intrigues of a faction, he reurned to Rome; where he gave the moſt melancholy proofs that his misfortunes had neither made him wiſer nor better, had neither taught him humility, compaſſion, nor moderation. Being at firſt, as it were, only protected by Cinna, who was then maſter of Rome, he affected an air of dejection; but his unextinguiſhed ambition ſoon rendered him the ſoul of the party. Having now the ſword in his hand, and burning with revenge and indignation, he cut down all before him: naturally mercileſs and cruel, he ſpared neither age, dignity, or virtue; a look, a nod, determined at once the fate of the moſt illuſtrious perſons; every one, whom he in the leaſt ſuſpected or diſliked were put to death, without the leaſt form or ceremony. The ſlaughter, attended with plundering of houſes and the moſt criminal violences, continued five days and five nights in Rome, which became one general ſcene of horror; unpitied ſhrieks and cries were every where heard, the canals poured down with human blood, while the lifeleſs bodies, even of the moſt eminent ſenators, were trampled under foot; for it was prohibited to give them burial. Theſe were the glorious fruits of ambition! By theſe, without doubt, Marius intended to render himſelf great and happy; but he found it quite otherwiſe. The ſtate of proſperity in which he was did not calm the diſquiets occaſioned by the fear of Sylla's return, who was carrying on the war with Mithridates. So formidable an avenger made Marius tremble; and he could not even diſſemble his fears.

Theſe

Theſe thoughts tormented him continually, and occaſioned his nights to paſs without ſleep, which began to affect his health and ſpirits. He therefore abandoned himſelf to the exceſſes of the table; and ſo ſpent his nights in drinking with his friends and dependants. By this regimen, he ſoon inflamed his blood. He was attacked with a fever, which preſently ſeized his head; and, in his delirium, he raved of nothing but the war with Mithridates: he imagined he had the command of it; and not only ſpoke, but made geſtures, and aſſumed the attitude of a man that fights, or of a general giving orders: ſo violent and incurable was the paſſion, and ſo deeply had it taken root in his heart, with which ambition and jealouſy uniting, had inſpired him for that command. Thus, ſays Plutarch, at the age of ſeventy, the only man who had been ſeven times conſul, and poſſeſſing riches that might have ſufficed for ſeveral kings, lamented as one ſuffering indigence, and died before he could put his views in execution. Wretch! that, inſtead of enjoying the gifts of fortune with gratitude, ſuffered himſelf to be deprived of the preſent, in being wholly engroſſed by a chimerical future. And yet Marius was one of the moſt famous Romans. But ſurely when Marius, or Alexander the Great, Julius Cæſar, or, in modern times, Lewis XIV. are treated as great men, or as heroes, it holds forth the moſt flagrant example of the weakneſs of mankind, who ſo little underſtand their intereſts, as to annex the idea of greatneſs and heroiſm to the fatal art of deſtroying their ſpecies; and who can admit, that ſuch heroiſm can ſubſiſt with vices moſt pernicious to ſociety.

His fortune ſeems ſcarce more worthy of envy, than his conduct of praiſe. For if, inſtead of ſuf-

fering ourſelves to be dazzled by the vain ſplendor of riches and dignity, we conſider what it coſt him to acquire and ſecure the poſſeſſion of them; what intrigues, cabals, anxieties: add to theſe, the torments of envy, fears, vexation on being often forced to give way, and, laſtly, the deplorable circumſtance of his flight; would he not have been more happy, if, tranquil in the obſcure ſtate he was born, cultivating the little land, either left him by his father or acquired by himſelf, he had led a life exempt from care and dangers.

To the foregoing examples, I will only add that of Rome itſelf, of which Marius was both the preſerver and executioner. What a dreadful ſituation was ſhe in amidſt all her proſperity and greatneſs! She is victorious over all her enemies, and tyrannized over by her own citizens. She puts to flight and cuts to pieces foreign armies, and is drowned in her own blood. Ambition prompts her to give laws to all nations; at the ſame time ſhe cannot ſupport her own, that change every inſtant with the caprice of the tyrants that oppreſs her: and it is even this proſperity that gives birth to all her calamities. Modeſt and happy as long as ſhe was weak and low, it is good fortune that introduces the moſt horrid of vices and calamities into her boſom. Such is the error and uncertainty of human things! So ignorant are men of what conſtitutes their real happineſs! Let us conclude then, that there is no ſolid felicity, either for ſtates or private perſons, but in the practice of virtue; and that virtue is much more the friend and companion of mediocrity, than of too great an elevation of fortune.

AFTER the murder of Charles the firſt, the commons publiſhed a proclamation, forbidding all perſons

perſons on pain of death to acknowlege the late king's ſon, or any other as ſovereign of England. They likewiſe aboliſhed the houſe of lords, where there were but ſixteen peers ſitting; ſo that in all appearance, they took into their own hands the ſovereignty of England and Ireland.

The houſe of commons which ſhould be compoſed of five hundred and thirteen members, conſiſted then only of eighty; a new great ſeal was ordered to be made, on which was engraved, theſe words, "The parliament and common wealth of England." The king's ſtatue in the royal exchange had been already pulled down, and now this inſcription was fixed in its room. "Charles the laſt king and the firſt tyrant.."

This ſame houſe condemned to death ſeveral noblemen, who had been taken priſoners fighting for their king. It was nothing extraordinary, that thoſe who had violated the laws of nations ſhould infringe the law of arms; to do which, the more effectually, the duke of Hamilton, a Scottiſh nobleman, was in the number of thoſe devoted to death. This treatment was a principal means of determining the Scots, to acknowlege Charles the ſecond for their ſovereign; but at the ſame time, the law of liberty was ſo deeply rivetted in all hearts, that they reſtricted the royal authority, within as narrow bounds as the Engliſh parliament had done at the beginning of the troubles. The Iriſh received their new king without conditions. Cromwell then got himſelf appointed lord lieutenant of Ireland, and immediately ſet out for that kingdom, with the flower of the army, and was attended with his uſual ſucceſs.

In the mean time Charles the ſecond was invited over to Scotland, by the parliament of that king-

dom, but on the ſame conditions they had propoſed to his father. They inſiſted that he ſhould be a preſbyterian, as the Pariſians had inſiſted upon his grandfather, Henry the fourth, becoming a Roman catholic. They reſtricted the royal prerogative in all things; whereas Charles was reſolved upon having it preſerved full and intire. His father's fate had in no wiſe weakened in him, thoſe notions which ſeem born in the heart of every monarch.

The firſt conſequence of his being proclaimed king of Scotland, was a civil war. The marquis of Montroſe, a nobleman famous in thoſe times for his perſonal valour, and ſteady attachments to the royal family, had brought ſome ſoldiers from Germany and Denmark, which he tranſported into the north of Scotland. Here he was joined by the highlanders, and pretending to add the rights of conqueſt to thoſe of his maſter, he was defeated, taken and hanged upon a gallows thirty feet high.

After the death of Montroſe, the king, finding himſelf abſolutely without other reſource, quitted Holland, and put himſelf in the power of thoſe who had ſo lately hanged his general, and faithful friend and protector; entered the city of Edinburgh by the very gate where the quarters of Montroſe were ſtill expoſed. The new commonwealth of England, began to make inſtant preparations for a war with Scotland, reſolved, that one half of the iſland ſhould not be an aſylum for a perſon who pretended to be king of the other likewiſe. The new commonwealth ſupported the change of government, with as much prudence of conduct, as it had ſhewn rage and fury in bringing it about; and it was an unheard of thing, that an handful of private citizens without any chief to command them, ſhould keep the peers of the realm

at

at a ſilent diſtance, ſtrip the biſhops of their dignity, reſtrain the people within bounds, maintain an army of ſixteen thouſand men in Ireland, and the ſame in England, ſupport a formidable fleet well provided with neceſſaries, and punctually pay all demands, without any one member in the houſe enriching himſelf at the nation's expence. To provide for ſo great a charge, they obſerved the ſtricteſt œconomy in management of the revenues formerly annexed to the crown, and made a ſale of the forfeited lands of the biſhops and chapters for ten years, in ſhort the nation paid one hundred and thirty thouſand pounds per month; a tax ten times greater than that of ſhip money, which Charles I. had attempted to raiſe by his own authority, which had been the firſt cauſe of ſo many diſaſters.

This parliament was not under Cromwell's direction, he being at that time on his Iriſh expedition, with his ſon-in-law Ireton; but it was chiefly guided by the independant party who ſtill bore a great ſway. It was reſolved by the houſe, to aſſemble an army againſt the Scots, and to ſend Cromwell thither, next in command under general Fairfax: accordingly he received orders to quit Ireland, which he had almoſt ſubdued. General Fairfax refuſed to accept the command of the army againſt the Scots. He was not an independant, but he was a preſbyterian, and pretended that his conſcience would not ſuffer him to attack his brethren, as they had not invaded England; and notwithſtanding the earneſt ſolicitations of the houſe, reſigned his commiſſion, and retired to end his days in peace. This was no extraordinary reſolution, at a period, and in a country where every one acted by his own rules.

This,

This, however, proved the æra of Cromwell's greatneſs, who was appointed general in the place of Fairfax, and marched into Scotland at the head of an army accuſtomed to victory for upwards of ten years. He beat the Scottiſh army at Dunbar, and immediately took poſſeſſion of the city of Edinburgh. From thence he went in purſuit of Charles, who was advanced into England as far as Worceſter, in hopes that the Engliſh royaliſts would riſe in his behalf, and join him there: but his army conſiſted chiefly of new raiſed troops, raw and undiſciplined. Cromwell came up with and attacked him on the banks of the Severn, and gained, after very little reſiſtance, the completeſt victory that had ever crowned his arms. He carried near ſeven thouſand priſoners to London, who were ſold as ſlaves to the American planters. The victorious army made itſelf maſter of all Scotland, while Cromwell purſued the king from place to place.

Imagination, the parent of fiction, never conceived a train of more extraordinaty adventures, more preſſing dangers, or more cruel extremities, than thoſe which Charles experienced in his flight from his father's murderer. He was obliged to travel almoſt alone through bye paths, half ſpent with hunger and fatigue, till he arrived in Staffordſhire, where he concealed himſelf a whole night and day in the hollow of a large oak in the midſt of a wood, ſurrounded by Cromwell's ſoldiers, who were every where in ſearch of him: the oak was ſtill to be ſeen at the beginning of this century. Aſtronomers have given it a place among the conſtellations of the ſouthern pole, and have thus perpetuated the remembrance of theſe diſaſters. This prince, after wandering from village to village, ſometimes diſguiſed like poſtillion,

tillion, ſometimes in women's apparel, and ſometimes like a wood-cutter, at length found means to eſcape in a ſmall fiſhing boat, and was ſafely landed in Normandy; after having undergone, for ſix weeks, a train of adventures that almoſt exceed credibility.

Cromwell in the mean time returned to London in triumph. He was met a few miles from the city by the ſpeaker of the houſe, accompanied by ſeveral of the members, and the mayor and magiſtrates of London in their formalities. The firſt thing he did after his return was to perſuade the parliament to an abuſe of the victory their troops had gained, and which was ſo flattering to the Engliſh. The houſe paſſed an act for incorporating Scotland, as a conquered country, with the Engliſh commonwealth, and royalty was aboliſhed among the conquered, as it had already been among the victors. Never had England been more powerful than ſince it had become a commonwealth. The parliament, which was wholly compoſed of republicans, formed the extraordinary project of joining the Seven United Provinces to England, as it had lately incorporated Scotland. The ſtadtholder William II. ſon-in-law to Charles I. was lately dead, after having attempted to make himſelf abſolute in Holland, as Charles had attempted it in England, but with no better ſucceſs. He left a ſon in the cradle, and the Engliſh parliament hoped that the Dutch would as eaſily give up their ſtadtholder as the Engliſh had done its monarch; in which caſe the united republic of England, Scotland, and Holland, might hold the balance of Europe: but the friends of the houſe of Orange having vigorouſly oppoſed this project, which favoured greatly of the enthuſiaſm of the times, this very enthuſiaſm determined

determined the Engliſh parliament to declare war againſt Holland. The two republics had ſeveral engagements at ſea, with various ſucceſs. Some of the wiſeſt among the members, who began to dread Cromwell's great influence and power, concurred in carrying on the war, that they might have a pretence for encreaſing the navy expence, which might oblige the parliament to diſband the army, and thus by degrees overthrow the dangerous power of the general.

Cromwell ſaw into their ſchemes, as they had penetrated into his, and now he threw off the maſk entirely, and ſhewed himſelf in his proper colours. He told major-general Vernon that "He was compelled to do that which made his hair ſtand on end." He haſtened to the houſe with a detachment of choſen men, followed by the officers who were moſt at his devotion, and ſet a guard upon the door; then he entered and took his place, and after ſome little pauſe, "Methinks," ſaid he, "this parliament is ripe enough to be diſſolved." Some of the members having reproached him with ingratitude, he ſtarted up in the middle of the houſe and exclaimed, "The Lord has done with you, and hath made choice of other inſtruments." And after this fanatic ſpeech he reviled all preſent in the moſt opprobrious terms, reproaching one as a drunkard, another as a whoremaſter, and telling them all that the goſpel condemned them, and that they had nothing to do but to diſſolve themſelves immediately. His officers and ſoldiers immediately entered the houſe, where, pointing to the mace, he bad one of them "Take away that bauble." Major-general Harriſon then went up to the ſpeaker, and obliged him to leave the chair by violence. Cromwell then turned to the members, "It is

you,"

you," added he, "that has forced me upon this. I have prayed to the Lord night and day, that he would rather ſlay me than put me upon this work." Having ſaid this, he turned out all the members one by one, locked the doors himſelf, and carried away the key in his pocket.

What is ſtill more ſtrange, is, that the parliament being thus diſſolved by force, and there being no acknowleged legiſlative authority, every thing did not fall into confuſion. Cromwell called a council of his officers, and it was by them that the conſtitution of the ſtate was truly changed. On this occaſion, that happened in England, which we have already ſeen happen in all countries in the world; the ſtrong gave laws to the weak.

At Cromwell's inſtigation, this council nominated one hundred and forty-four perſons to repreſent the nation in parliament; theſe were chiefly taken from the loweſt claſs of the people, ſuch as ſhopkeepers and journeymen handicrafts. One of the moſt active of this parliament was a leather-ſeller named Barebones, from whom this parliament was called Barebones parliament.

Cromwell, as general, ſent a written order to all theſe members, requiring them to come and take upon them the ſovereign power, and to govern the nation. This aſſembly, after ſitting five months, during which time it became the object of ridicule and contempt to the whole nation, came to a reſolution to diſſolve itſelf, and reſigned the ſovereign power into the hands of the council of war, who thereupon, of their own authority, declared Cromwell protector of the three kingdoms, and ſent for the lord-mayor and aldermen to join in the ſame.

Oliver was then conducted to Whitehall with great ceremony, and there inſtalled in the royal palace,

palace, where he afterwards took up his reſidence. He was honoured with the title of your highneſs, and the city of London invited him to a feaſt, where the ſame honours were ſhewn him as had been paid to their kings. Thus did a private gentleman of Wales, from an amazing conjunction of courage and hypocriſy, riſe to the ſupreme power, though under another name.

He was near fifty-three years of age when he attained the ſovereign power, forty-two years of which time he had paſſed without having had any employment, civil or military; he was hardly known in 1642, when the houſe of commons, of which he was a member, gave him a commiſſion for a major of horſe. From this beginning it was that he roſe to be maſter of that houſe and the army; and after having ſubdued Charles I. and his ſon, ſtepped into their throne, and, without being king, reigned more abſolutely and fortunately than any king had ever done.

He choſe a council, conſiſting of fourteen of the principal officers who had been the companions of his fortunes, to each of whom he aſſigned a penſion of a thouſand pounds ſterling; the forces were paid one month's advance; the magazines of all kinds were regularly ſupplied; in the treaſury, of which he had the ſole management, there were three hundred thouſand pounds ſterling, and about one hundred and fifty thouſand in that of Ireland. The Dutch ſued to him for peace, he dictated the conditions, which were, that they ſhould pay three hundred thouſand pounds ſterling; that the ſhips of the ſtates general ſhould pay the compliment to the Britiſh flag, and that the young prince of Orange ſhould never be reſtored to the offices or poſts of his anceſtors. This was the ſame prince who after-

afterwards dethroned James II. as Cromwell had dethroned his father.

All the nations of Europe vied with each other in courting the protector. France courted his alliance againſt Spain, and put Dunkirk into his hands. His admirals took the iſland of Jamaica from the Spaniards, which has ever ſince remained with the Engliſh. Ireland was entirely ſubdued and treated like a conquered iſland. The eſtates of the vanquiſhed were beſtowed upon the victors, and thoſe who were moſt attached to the royal cauſe died by the hands of the common executioner.

Cromwell, who governed with all the authority of a king, convoked ſeveral parliaments, but as he was always their maſter, he diſſolved them whenever he pleaſed. He diſcovered all the plots that were formed againſt him, and prevented many inſurrections. The peers were wholly excluded from his parliament, and lived in obſcurity on their reſpective eſtates. He had the addreſs to prevail on one of theſe parliaments to make him a tender of the royal dignity that he might refuſe it, and by that means more effectually ſecure his real power. He reſided in the royal palace, where he lived a retired and gloomy life, without the leaſt pomp or extravagance. General Ludlow, who was his lieutenant in Ireland, relates, that when the protector ſent his ſon Henry Cromwell over to that kingdom, he ſent only one ſervant to attend him. He was always of a moroſe diſpoſition. He was ſober, temperate, ſaving, though not greedy of another's poſſeſſions. He was diligent and punctual in all public affairs, by this dexterous management he kept well with all ſects: he did not perſecute thoſe of the Romiſh communion, or of the church

church of England, who now hardly dared to ſhew their heads.

He had chaplains of all parties; he was an enthuſiaſt with the fanatics, called alſo puritans whom he had cheated and ſubdued, and no longer feared, and would laugh at them with the deiſts, placing confidence only in the independants, who could not ſubſiſt but through him. By this conduct he preſerved to his laſt hour an authority, which had been cemented with blood, and ſupported by force and artifice.

Notwithſtanding his ſobriety, nature had limited his life to fifty-eight years; he died of a common fever, occaſioned probably by the anxiety of mind ever attendant upon tyranny; for towards the latter part of his life he was under continual apprehenſions of being aſſaſſinated; he never lay two nights together in the ſame room. At his death he nominated his ſon Richard his ſucceſſor in the protectorſhip. As ſoon as the breath was out of his body, one of his puritan chaplains, named Herries, comforted the byſtanders with this ſpeech, "Do not be diſmayed, as he protected the Lord's people ſo long as he remained amongſt us, he will protect us more powerfully now that he is aſcended into heaven, where he will be ſeated at the right hand of Chriſt." The ſpirit of fanaticiſm was ſo powerful at this time, and Cromwell was held in ſuch high eſteem, that no one laughed at this ridiculous cant.

Notwithſtanding the different intereſts which prevailed at that time, Richard Cromwell was peaceably proclaimed protector in London. The council iſſued an order for the funeral of the deceaſed protector, which was more magnificent than that of any of the kings of England; they choſe

choſe as a model on this occaſion the ceremonial which had been uſed at the death of Philip II. king of Spain. It is to be obſerved that Philip was repreſented as being in purgatory for two months, in an apartment hung with black, and lighted with only a few tapers. He was afterwards repreſented as in heaven; the body was laid on a bed richly adorned with gold, in an apartment hung with cloth of the ſame, and illuminated with upwards of five hundred tapers, the light of which was again reflected from ſilver plates, which formed a luſtre equal to that of the ſun at noon-day. The ſame ceremony was obſerved at Oliver's funeral; he was laid on a bed of ſtate, with the crown on his head, and a golden ſceptre in his hand. The people gave little attention either to this imitation of a Romiſh ceremony, or the magnificence with which it was accompanied. The dead body was embalmed and depoſited in the royal vault, from whence Charles II. after his reſtoration, cauſed it to be removed and expoſed upon a gallows.

# BENEFICENCE.

## SENTIMENTS.

MAN is naturally a beneficent creature*.

The greateſt pleaſure wealth can afford is that of doing good. All men of eſtates are in effect but truſtees for the benefit of the diſtreſſed;

* Ὁ ἄνθρωπος φιλεργετὸς πεφυκὼς. ANTOEIN. lib. xi.

and

and will be ſo reckoned when they are to give an account.

Defer not charities till death. He that doth ſo, is rather liberal of another man's ſubſtance than of his own.

Reckon upon benefits well placed as a treaſure that is laid up; and account thyſelf the richer for that which thou giveſt a worthy perſon.

It is part of a charitable man's epitaph,

"What I poſſeſſed is left to others; what I gave away, remains with me.

Do good with what thou haſt, or it will do thee *no* good."

There is more ſatisfaction in doing than receiving good. To relieve the oppreſſed is the moſt glorious act a man is capable of; it is in ſome meaſure doing the buſineſs of God and Providence; and is attended with a heavenly pleaſure, unknown but to thoſe who are beneficent and liberal.

Men of the nobleſt diſpoſitions think themſelves happieſt when others ſhare with them in their happineſs.

No object is more pleaſing to the eye, than the ſight of a man whom you have obliged; nor any muſic ſo agreeable to the ear, as the voice of one that owns you for his benefactor.

It is better to be of the number of thoſe who need relief, than of thoſe who want hearts to give it.

When we would exerciſe this virtue, we ought to deliberate with ourſelves whether our circumſtances will anſwer our intended bounty; for there are ſome who are generous to ſtrangers, to the prejudice of themſelves, their friends, and relations.

We ought to conſult the worth of the perſon whom we have choſen for the object of our liberality,

rality. The wicked, debauched, and extravagant, are neither intitled to pity or relief: but the cry of virtue in diſtreſs ought to be irreſiſtible.

That which is given with pride and oſtentation, is rather an ambition than a bounty. Let a benefit be ever ſo conſiderable, the *manner* of conferring it is the nobleſt part.

It was well ſaid of him that called a good office, that was done harſhly *a ſtony piece of bread:* it is neceſſary for him that is hungry to receive it; but it almoſt choaks him in the going down.

## EXAMPLES.

WHEN the province of Azazene was ravaged by the Romans, ſeven thouſand Perſians were brought priſoners to the city of Amida, where they fell into extreme want. Acaſes, biſhop of that place, having aſſembled his clergy, repreſented to them, in the moſt pathetic terms, the miſery of thoſe unhappy priſoners. He then obſerved, that as the Almighty preferred mercy to ſacrifice, he would certainly be better pleaſed with the relief of theſe his creatures, than with being ſerved with gold and ſilver veſſels in their churches. The clergy entertained this notion, not only with readineſs, but with applauſe; ſold all the conſecrated veſſels; and having maintained the Perſians during the war, ſent the whole ſeven thouſand home at the concluſion of the peace, with money in their pockets. Varenes, the Perſian monarch, was ſo charmed with this action, that he ſent to invite the biſhop to his capital, where he received him with the utmoſt reverence, and did the Chriſtians many favours at his requeſt.

SOCRAT. HIST. ECCLES. lib. vii. c. 7.

A CER-

A CERTAIN cardinal, by the multitude of his generous actions, gave occaſion for the world to call him, *The Patron of the Poor*. This eccleſiaſtical prince had a conſtant cuſtom once a week to give public audience to all indigent people in the hall of his palace, and to relieve every one according to their various neceſſities, or the motions of his own bounty. One day a poor widow, encouraged by the fame of his bounty, came into the hall of this cardinal, with her only daughter, a beautiful maid, about fifteen years of age. When her turn came to be heard among a croud of petitioners, the cardinal obſerving the marks of an extraordinary modeſty in her face and carriage, as alſo in her daughter, encouraged her to tell her wants freely. She bluſhing, and not without tears, thus addreſſed herſelf to him: "My lord, I owe for the rent of my houſe five crowns, and ſuch is my misfortune, that I have no way left to pay it, ſave what would break my heart, (and my landlord threatens to force me to it) that is, to proſtitute this my only daughter, whom I have hitherto with great care educated in the paths of virtue. What I beg of your eminence is, that you would be pleaſed to interpoſe your authority, and protect us from the violence of this cruel man, till by honeſt induſtry we can procure the money for him." The cardinal, moved with admiration of the woman's virtue and modeſt requeſt, bid her be of good courage: then he immediately wrote a billet, and giving it into the woman's hand, "Go," ſaid he, "to my ſteward, and he ſhall deliver thee five crowns to pay thy rent." The widow, overjoyed, and returning the cardinal a thouſand thanks, went directly to the ſteward, and gave him the note. When he had read it, he told out *fifty* crowns.

She,

She, aſtoniſhed at the meaning of it, and not knowing what the cardinal had written, refuſed to take above five crowns, ſaying, ſhe mentioned no more to his eminence, and ſhe was ſure it was ſome miſtake. On the other hand, the ſteward inſiſted on his maſter's order, not daring to call it in queſtion. But all the arguments he could uſe were inſufficient to prevail on her to take any more than five crowns. Wherefore, to end the controverſy, he offered to go back with her to the cardinal, and refer it to him. When they came before that munificent prince, and he was fully informed of the buſineſs, "It is true," ſaid he, "I miſtook in writing *fifty* crowns, give me the paper, and I will rectify it." Upon which he wrote again, ſaying to the woman, "So much candour and virtue deſerve a recompence. Here I have ordered you *five hundred crowns*; what you can ſpare of it lay up as a dowry to give with your daughter in marriage."

PISISTRATUS the Athenian was exceeding courteous and affable, and as he was bleſt with a fair eſtate, ſo he was generous without profuſion, and beneficent without oſtentation. He had always a ſervant near him with a bag of ſilver coin; when he ſaw a man look ſickly, or heard that any were dead inſolvent, he comforted the one with a proper ſum, and buried the other at his own expence. If he perceived people melancholy, he enquired the cauſe; and if it was poverty, he furniſhed them with what might enable them to get bread; but not to live idly. In a word, he had, or ſeemed to have, all the virtues that could adorn a nobleman.

DACIER NOT. IN VIT. SOLON. PLUT.

"I have

"I have prodigious riches," ſays Cyrus to his friends, "I own, and I am glad the world knows it; but you may aſſure yourſelves they are as much yours as mine. For to what end ſhould I heap up wealth? For my own uſe, and to conſume it myſelf, that were impoſſible, if I deſired it. No, the chief end I aim at is to have it in my power to reward thoſe who ſerve the public faithfully; and to ſuccour and relieve thoſe that will acquaint me with their wants and neceſſities."

XENOPH. CYR. 209

ABOUT the year A. M. 3782, the iſland of Rhodes ſuffered very great damages by an earthquake: the walls of the city, with the arſenals, and the narrow paſſes in the havens, where the ſhips of that iſland were laid up, were reduced to a very ruinous condition; and the famous Coloſſus, which was eſteemed one of the wonders of the world, was thrown down and entirely deſtroyed. It is natural to think that this earthquake ſpared neither private nor public ſtructures, nor even the temples of the gods. The loſs ſuſtained by it amounted to immenſe ſums; and the Rhodians, reduced to the utmoſt diſtreſs, ſent deputations to all the neighbouring princes to implore their relief in that melancholy conjuncture. An emulation worthy of praiſe, and not to be paralleled in hiſtory, prevailed in favour of that deplorable city: Hiero and Gelon in Sicily, and Ptolemy in Egypt, ſignalized themſelves in a peculiar manner on that occaſion. The two former of theſe princes contributed above an hundred talents, and erected two ſtatues in the public place; one of which repreſented the people of Rhodes, and the other thoſe of Syracuſe, the former was crowned by the latter, to teſtify,

as

as Polybius obſerves, that the Syracuſans thought the opportunity of relieving the Rhodians a favour and obligation to themſelves: Ptolemy, beſides his other expences, which amounted to a very conſiderable ſum, ſupplied that people with 300 talents, 100,000 buſhels of corn, and a ſufficient quantity of timber for building ten gallies of ten benches of oars, and as many more of three benches, beſides an infinite quantity of wood for other buildings; all which donations were accompanied with 3000 talents for erecting the Coloſſus anew. Antigonus, Seleucus, Pruſias, Mithridates, and all the princes, as well as cities, ſignalized their liberality on the occaſion. Even private perſons emulated each other in ſharing in this glorious act of humanity; and hiſtorians have recorded that a lady, whoſe name was Chryſeis, furniſhed, from her own ſubſtance, an hundred thouſand buſhels of corn. Rhodes, in conſequence of theſe liberalities, was re-eſtabliſhed in a few years, in a more opulent and ſplenid ſtate than ſhe had ever experienced before, if we only except the Coloſſus. POLYB. l. 5. p. 428.

PLINY, that excellent Roman orator, will be ever admired for his diſintereſted generoſity, and benevolent heart: though he was not poſſeſſed of a large eſtate, yet, by frugal management, he was able to beſtow a great deal on his friends. The reader will find in his letters innumerable inſtances of his beneficence and good nature: I ſhall however only mention the following. An intimate friend of his was very much involved in debt, and by that means brought into great trouble. Pliny took the management of his affairs into his own hands, ſatisfied every body elſe, and became his ſole creditor. When his friend died, his daughter Calvina would have given up her father's effects; but Pliny, excellent man!

generouſly forgave her what her father owed him, and even contributed a conſiderable ſum as an addition to her fortune when ſhe was married.

ALFRED the Great, who was one of the beſt princes our nation ever produced, divided his revenue into two parts; one of which he dedicated to ſacred uſes, and the other to ſecular. That moiety which was dedicated to ſacred uſes he ſubdivided into four parts, one of which was diſpenſed to the poor in general; another dedicated for religious houſes of his own founding; a third was given to the public ſchools; and the fourth employed in rebuilding and repairing monaſteries, and other public foundations both at home and abroad. The other moiety devoted to ſecular uſes, was likewiſe ſubdivided into three parts, one for the ſupport of his houſhold; the other for the payment of his workmen; and the third for the entertainment and relief of ſtrangers who reſorted to his court.

HIST. ENG.

BUT we cannot I think, have a more amiable example of beneficence, than in the conduct of lady Burleigh, wife of the famous lord Burleigh, lord-high-treaſurer of England, and privy counſellor to queen Elizabeth.

As it may be thought curious, I ſhall take the liberty to give this example in his lordſhip's own words, from a diſcourſe which he calls a meditation on the death of his lady. The original is, or was lately, in the poſſeſſion of the honourable James Weſt, eſquire, from which the following was tranſcribed.

"This is no cogitation to be uſed with an intent to recover that which never can be had ageyn; that is, to have my wiff to lyve ageyn in her mortall body,

Body, which is ſeparated from the ſowle, and reſteth in the erth deade, and the ſowle taken up to heaven, and there to remayne in the fruition of bleſſedneſs unſpeakable untill the generall reſurrection of the fleſh; when by the almighty power of God (who made all thyngs of nothyng) her body ſhall be rays'd upp and joined wyth hir ſowle, in an everlaſting unſpeakable joye, ſuch as no tongue can expreſs nor heart conceive. Therefore my cogitations ought to be occupied in theſe things following.

"I ought to thank almighty God for this favour in permytting hir to have lyved ſo manny yers togither wyth me, and to have given hir grace to have had the true knowledg of hir ſalvation by the death of his ſon Jeſus, oppened to hir by the knowledge of the Goſpell; whereof ſhe was a profeſſor from hir youth.

"I ought to comfort myſelf with the remembrance of her many virtuouſs and godly actions, wherein ſhe continued all hir liff, and eſpecially in that ſhe did of late yers ſoundry charitable dedes, whereof ſhe determined to have no outward knowledg whyleſt ſhe lyved, inſomuch, as when I had litel underſtandyng thereof, and aſked hir wherein ſhe had diſpos'd any charitable gift accordyng to her often wiſhyng that ſhe was able to do ſome ſpecial act for mayntenance of learnyng, and reliff of the poor; ſhe would allways only ſhew herſelf rather deſirooſe ſo to do than ever confeſs any ſuch act; as ſence hir deth is manifeſtly known to me; and confeſſed by ſondry good men, whoſe names and mineſtryes ſhe ſecretly uſed, that ſhe did charg them moſt ſtrytly that whyleſt ſhe lyved they ſhould never declare the ſame to me nor to any other. And ſo now I have ſeen hir erneſt wrytyngs to that purpoſe in hir own hand.

" The particulars of many of theſe hereafter do follow whych I do with mine own hand-wryting recite for my comfort in the memory thereof, wyth aſſurance that God hath accepted the ſame in ſuch favourable ſort, as findeth now the fruits thereof in heaven.

" About yers ſince ſhe cauſed exhibitions to ſecretly be given by the hands of the maſter of St. Johns, in Cambridge, for the mayntenance of two ſcholars, for a perpetuite whereof to contynew.

" She did cauſe ſome lands to be purchaſed in the name of the deane of Weſtmynſter; who alſo in his own name did aſſure the ſame to that colledg, for a perpetual mayntenance of the ſaid ſcholars in that colledg. All which was done without ſignification of her act or charge to any manner of perſon, but only of the deane, and one William Walter of Wymbleton, whoſe advice was us'd for the wrytyng of the purchaſe and aſſurance.

" She alſo did with the privity of Mr. Deanes of Powles and Weſtminſter, and Mr. Alderly, being free of the haberdaſhers in London, give to the company of the ſayd haberdaſhers a good ſume of money; whereby is provyded, that every two yers ther is lent to ſix poor men of certain ſpecial occupations, as ſmyths, carpynters, weavers, and ſuch like in Romford in Eſſex, twenty pounds a piece, in the whole one hundred and twenty pounds. And in Cheſthunt and Wootham to other ſix like perſons twenty marks a-piece, in the whole fourſcore pounds. Which reliff by way of loane is to contynew. By the ſame means is provided for twenty poor people in Cheſthunt, the firſt Sonday in every month, a meaſs of meate in fleſh and bread, and money for drynk. And lykwiſe is provided four marks yerly for four ſermons to be preach'd quarterly by one of the preachers of St. Johns colledg. And theſe diſtributions

tributions have been made a long time, whylſt ſhe lyved, by ſome of my ſervants, without gyven me knowledg thereof; tho indeed I had cauſe to think that ſhe did ſometymes beſtow ſuch kynd of alms: not that I knew of any order taken for contynuance thereof; for ſhe would rather comenly uſe ſpeeches with me, how ſhe was diſpoſed to give all that ſhe cold to ſome ſuch uſes, if ſhe cold deviſe to have the ſame faythfully perform'd after her lyff, whereof ſhe allways pretended many doubts. And for that ſhe uſed the advice of Mr. Deanes of Powles and Weſtminſter; and would have hir actions kept ſecret, ſhe forc'd upon them ſmall pieces of plate to be us'd in their chambers, as remembrances of hir good will for their paynes.

" She did alſo four times in the yer ſecretly ſend to all the priſons in London money to buy bread, cheſe, and drynk comenly for four hundred perſons, and many tymes more, without knowledg from whom the ſame came.

" She did lykewiſe ſundry times in the yer ſend ſhyrts and ſmokks to the poor people, both in London, and at Cheſthunt.

" She alſo gave a ſume of money to the maſter of St. Johns colledg, to procure to have fyres in the hall of that colledg, uppon all Sondays and hollydays betwixt the feaſt of all Saints and Candleſmas, when ther was no ordinary fyres at the charge of that colledg.

" She alſo give a ſume of money towards a buylding for a new way at Cambridge to the comen ſcolles.

" She alſo provyded a great number of books, whereof ſhe gave ſome to the univerſity of Cambridge, namely, the great Bible in Hebrew and four other tongs; and to the colledg of St. Johns very many books in Greek, of divinite and phyſic,

and of other ſciences. The lyke ſhe did to Chriſt-church and St. Johns colledg in Oxford. The lyke ſhe did to the colledg of Weſtminſter.

" She did alſo yerly provide woole and flaxe, and did diſtrebute it to women in Cheſthunt pariſh, wyllyng them to work the ſame into yarn, and bring it to hir, to ſee the manner of working; and for the moſt part ſhe gave them the ſtuff by way of almes. Sometymes ſhe caus'd the ſame to be wrought into cloth, and gave it to the poore, paying firſt for the ſpyning more than it was worth.

" Not long afore her deth, ſhe caus'd ſecretly to be bought a large quantity of wheat and rye to be dyſpoſed amongſt the poor in tyme of derth, which remayned unſpent at hir deth; but the ſame confeſs'd by ſuch as provyded it ſecretly: and therefor in conſcience to be ſo diſtributed accordyng to hir mynd.

" (April 9th, 1589. Wrytten at Collyn-lodge, by me in ſorrow,
W. B.)"

THE honourable Mr. Boyle was a man of extenſive learning, one of the moſt exact enquirers into the works of nature that any age has known; and what reflects the greateſt honour on himſelf and upon Chriſtianity is, that while he was an accurate reaſoner, he was alſo a firm believer. His religion was not a mere profeſſion by which he was diſtinguiſhed from an atheiſt, a Jew, or a Turk, but he ſuffered it to have its due and genuine influence on his life and actions. He did not only wiſh well to the cauſe he eſpouſed, but endeavoured to diffuſe that light and knowlege even in the moſt diſtant parts, which he ſaw ſo abſolutely neceſſary for the preſent and future welfare of mankind. This indeed is the nobleſt kind of charity, and therefore diſcovers

diſcovers the warmeſt benevolence. But Mr. Boyle's generoſity and beneficence did not ſtop here; it was diſcovered in innumerable inſtances relating to the external wants and diſtreſſes of his fellow creatures: and theſe too conferred in ſuch a manner as enhanced their value. But theſe I ſhall omit, and repreſent him only as an example of beneficence in the propagation of Chriſtianity. "He was at the charge of the tranſlation and impreſſion of the New Teſtament into the Malayan language, which he ſent over all the Eaſt-Indies. He gave a noble reward to him that tranſlated Grotius's incomparable book of the *Truth of the Chriſtian Religion* into Arabick; and was at the expence of a whole impreſſion, which he took care to order to be diſtributed in all the countries where that language is underſtood. He was reſolved to have carried on the impreſſion of the New Teſtament in the Turkiſh language; but the company thought it became them to be doers of it, and ſo ſuffered him only to give a ſhare towards it. He was at ſeven hundred pounds charge in the edition of the Iriſh bible, which he ordered to be diſtributed in Ireland; and he contributed largely both to the impreſſion of the Welſh Bible, and of the Iriſh Bible in Scotland. He gave during his life three hundred pounds to advance the deſign of propagating the Chriſtian religion in America; and as ſoon as he heard that the Eaſt-India company were entertaining propoſitions for the like deſign in the Eaſt, he preſently ſent an hundred pounds for a beginning and an example; but intended to carry it much farther when it ſhould be ſet on foot to purpoſe. He had deſigned, though ſome accidents did upon great conſiderations divert him from ſettling it during his life, but not from ordering it by his will, that a liberal proviſion ſhould be made for one, who ſhould, in a very few well-

digeſted ſermons, every year ſet forth the truth of the Chriſtian religion, in general, without deſcending to the ſub-diviſions againſt Chriſtians; and who ſhould be changed every third year, that ſo this noble ſtudy and employment might paſs through many hands, by which means many might become maſters of the argument.

LIFE OF MR. BOYLE, p. 36, 37.

IT was a common ſaying of Julius Cæſar, that no muſic was ſo charming in his ears, as the requeſts of his friends, and the ſupplications of thoſe in want of his aſſiſtance.

MARCUS Aurelius tells, that he could not reliſh a happineſs which nobody ſhared in but himſelf.

MARK Anthony when depreſſed, and at the ebb of fortune, cried out, "That he had loſt all, except what he had given away."

WHEN Cato was drawing near the cloſe of life, he declared to his friends that the greateſt comfort of his old age, and that which gave him the higheſt ſatisfaction, was the pleaſing remembrance of the many benefits and friendly offices he had done to others. To ſee them eaſy and happy by his means made him truly ſo. Perſons conſcious of their own integrity, ſatisfied with themſelves and their condition, and full of confidence in a ſupreme being, and the hopes of immortality, ſurvey all about them with a flow of good-will: as trees which like their ſoil, they ſhoot out in expreſſions of kindneſs, and bend beneath their own precious load to the hand of the gatherer.

CHASTITY.

# CHASTITY.

## SENTIMENTS.

THERE is no charm in the female ſex that can ſupply the place of virtue. Without innocence, beauty is unlovely, and quality contemptible; good-breeding degenerates into wantonneſs, and wit into impudence.

When young women arrive at a certain age, they hear themſelves called miſtreſſes; and are made to believe that their only buſineſs is to pleaſe the men: they immediately begin to dreſs, and place all their hopes in the adorning of their perſons; it is therefore worth the while to endeavour by all means to make them ſenſible that the honour paid them is only upon account of their conducting themſelves with virtue, modeſty, and diſcretion.

Chaſtity muſt needs be a divine quality, ſince even the enemies of it eſteem it, and the moſt debauched reſpect them leſs who yield than thoſe who hold out. Reſpect waits upon deſire, and neglect follows poſſeſſion.

The beſt preſervative of female honour is female delicacy: modeſty is the handmaid of virtue, appointed to tend, to dreſs, and ſerve her: it is, as it were, a kind of armour, which the ſex ſhould always bear, both to adorn, and to defend them; and, when that is laid aſide, they are neither beautiful nor ſafe.

Make it your great care to refine your ſentiments; let them be reaſonable and full of honour; be ſure always to keep well with yourſelf, it is a ſure in-

come of pleaſures; and will gain you praiſe and a good reputation to boot.

In a word, be but truly virtuous, and you will find admirers enough.

## EXAMPLES.

PHOCAIS, an Ionian lady, among many others, was invited to ſup with Cyrus, king of Perſia. While the reſt of the ladies ſeemed highly pleaſed with the king's wanton jeſts, and permitted ſuch freedoms as were inconſiſtent with the delicacy due to a virtuous character, ſhe removed at a diſtance, and remained ſilent; nor would ſhe approach nearer to join the company, though deſired and much importuned, even by the king himſelf. Some of the officers of the bed-chamber attempting to pull her forward, ſhe gave them a ſevere reprimand, proteſting ſhe would make the firſt who offered to lay hands on her repent their offence. Upon this the ladies preſent upbraided her with being rude, and unpolite: but Cyrus, though ſomewhat ſurpriſed, ſeemed perfectly ſatisfied with her behaviour, and turning to the perſon who introduced her, ſaid with a ſmile on his countenance, "Don't you perceive that this is the only innocent and virtuous lady in the company."

From that time the king held her in great eſteem, loved her ſincerely, and ever after called her The Wiſe Lady. ERAS. APOPH. ANT.

JAQUELINE of Luxemburg, dutcheſs of Bedford, had, after her firſt huſband's death, ſo far ſacrificed her ambition to love, that ſhe married Sir Richard Wideville, a private gentleman (afterwards honoured with the title of lord Rivers) to whom ſhe bore ſeveral children, and among the reſt, Elizabeth, who was no leſs diſtinguiſhed by the beauty and

and elegance of her perſon than the amiable diſpoſition of her mind.

Elizabeth eſpouſed Sir John Grey of Groby; but her huſband being ſlain in the ſecond battle of St. Albans, fighting for the family of Lancaſter, and his eſtate being on that account confiſcated, the young widow retired to her father's ſeat at Grafton, in Northamptonſhire, where ſhe lived for ſome time in privacy and retirement. Edward the IVth, king of England, happening to hunt in that county, went to pay a viſit to the dutcheſs of Bedford, and Elizabeth reſolved to embrace ſuch a favourable opportunity of obtaining ſome grace from this gallant monarch. Accordingly ſhe came into his preſence, and throwing herſelf at his feet, implored a maintenance for herſelf and children.

The ſight of ſo much beauty in diſtreſs made a deep impreſſion on the amorous mind of Edward. Love ſtole inſenſibly into his heart, under the guiſe of compaſſion; and her ſorrow and affliction, ſo graceful in a virtuous matron, recommended her no leſs to his eſteem and veneration, than her perſonal beauty made her the object of his affection. He raie d her from the ground, with aſſurances of favour. He found his paſſion daily ſtrengthened by the company and converſation of the lovely widow; and in a ſhort time, became the ſuppliant of the woman whom he had lately ſeen on her knees before him. But ſuch was the reſolute virtue of Elizabeth, that ſhe poſitively refuſed to gratify his paſſion in a diſhonourable manner. All the intreaties, promiſes, and endearments, of the young and amiable Edward, were not ſufficient to gain her conſent. At laſt, ſhe plainly told him, that though ſhe was unworthy of being his wife, yet ſhe thought herſelf too good to be his concubine; and would therefore remain in the humble ſituation to which Providence had reduced her. This oppoſition ſerved

but

but the more to enſlave the paſſions of the young monarch, and heighten his eſteem for ſuch exalted ſentiments; he therefore offered to ſhare his throne, as well as his heart, with the woman whoſe perſonal and mental accompliſhments rendered her ſo deſerving of both. The nuptials were accordingly ſolemnized at Graſton, Ann. Dom. 2465. RAPIN.

LUCRETIA was a lady of great beauty and noble extraction: ſhe married Collatinus, a relation of Tarquinius Superbus, king of Rome. During the ſiege of Ardea, which laſted much longer than was expected, the young princes paſt their time in entertainments and diverſions. One day, as they were at ſupper *, at Sextus Tarquin's, the king's eldeſt ſon's, with Collatinus, Lucretia's huſband, the converſation turned on the merit of their wives: every one gave his own the preference. What ſignify ſo many words?" ſays Collatinus; "you may in a few hours, if you pleaſe, be convinced by your own eyes, how much my Lucretia excels the reſt. We are young: let us mount our horſes, and go and ſurprize them. Nothing can better decide our diſpute, than the ſtate we ſhall find them in at a time when, moſt certainly they will not expect us." They were a little

* The Romans, properly ſpeaking, made but one meal: this was ſupper. About the middle of the day they took ſomething to refreſh themſelves, and enable them to ſtay for the evening's meal. *Prarſus non avidè*, ſays Horace; *quantum inter pellat inani ventre diem durare*, lib. i. ſat. 9. But this ſlight dinner cannot be called a meal, no more than the nunchion, or collation, which only children ate. The ſupper-hour was the ninth and tenth of the day, *i. e.* two or three hours before ſun-ſet. 'Till then they applied themſelves to ſerious affairs; but afterwards, they diſmiſſed all care, and were at leiſure to converſe with their friends. To anticipate the ſupper-hour, and to ſit down to table before this time, Horace calls, *Diem frangere—Partem ſolido demere de die*; to abridge the day to cut off and retrench part of it. They alſo ſaid, to expreſs the ſame thing. *epulari de die*. To ſit down ſo early at table carried with it an air of debauch, which ſober people avoided.

ROLLIN's Rom. vol. v. p. 390,

little warmed with wine: "Come on, let us go" they all cried together. They quickly galloped to Rome, which was about twenty miles from Ardea, where they found the princeſſes, wives of they oung Tarquins, ſurrounded with company, and every circumſtance of the higheſt mirth and pleaſure. From thence they rode to Collatia, where they ſaw Lucretia in a very different ſituation. With her maids about her, ſhe was at work in the inner part of her houſe, talking on the dangers to which her huſband was expoſed. The victory was adjudged to her unanimouſly. She received her gueſts with all poſſible politeneſs and civility. Lucretia's virtue, which ſhould have commanded reſpect, was the very thing which kindled in the breaſt of Sextus Tarquin a ſtrong and deteſtable paſſion. Within a few days, he returned to Collatia; and, upon the plauſible excuſe he made for his viſit, he was received with all the politeneſs due to a near relation, and the eldeſt ſon of a king. Watching the fitteſt opportunity, he declared the paſſion ſhe had excited at his laſt viſit, and employed the moſt tender intreaties, and all the artifices poſſible to touch a woman's heart; but all to no purpoſe. He then endeavoured to extort her compliance by the moſt terrible threatenings. It was in vain. She ſtill perſiſted in her reſolution; nor could ſhe be moved, even by the fear of death. But, when the monſter told her, that he would firſt diſpatch her, and then having murdered a ſlave, would lay him by her ſide, after which he would ſpread a report, that having caught them in the act of adultery, he had puniſhed them as they deſerved; this ſeemed to ſhake her reſolution. She heſitated, not knowing which of theſe dreadful alternatives to take, whether, by conſenting, to diſhonour the bed of her huſband, whom ſhe tenderly loved; or, by refuſing, to die under the odious character of having proſtituted her perſon to the luſt of a ſlave. He ſaw the

the ſtruggle of her ſoul; and, ſeizing the unlucky moment, obtained an inglorious conqueſt. Thus Lucretia's virtue, which had been proof againſt the fear of death, could not hold out againſt the fear of infamy. The young prince, having gratified his paſſion, returned home as in triumph.

On the morrow, Lucretia, overwhelmed with grief and deſpair, ſent early in the morning to deſire her father and her huſband to come to her, and bring with them each a truſty friend, aſſuring them there was no time to loſe. They came with all ſpeed, the one accompanied with Valerius, (ſo famous after under the name of Publicola) and the other with Brutus. The moment ſhe ſaw them come, ſhe could not command her tears; and when her huſband aſked her if all was well: "By no means," ſaid ſhe, "it cannot be well with a woman after ſhe has loſt her honour. Yes, Collatinus, your bed has been defiled by a ſtranger: but my body only is polluted; my mind is innocent, as my death ſhall witneſs. Promiſe me only, not to ſuffer the adulterer to go unpuniſhed: it is Sextus Tarquinius, who laſt night, treacherous gueſt, or rather cruel foe, offered me violence, and reaped a joy fatal to me; but, if you are men, ſtill more fatal to him." All promiſed to revenge her: and, at the ſame time, tried to comfort her with repreſenting, "That the mind only ſins, not the body; and where the conſent is wanting their can be no guilt." "What Sextus deſerves," replies Lucretia, "I leave you to judge; but for me, though I declare myſelf innocent of the crime, I exempt not myſelf from puniſhment. No immodeſt woman ſhall plead Lucretia's example, to outlive her diſhonour." Thus ſaying, ſhe plunged into her breaſt a dagger ſhe had concealed under her robe, and expired at their feet.

Lucretia's tragical death has been praiſed and extolled by Pagan writers, as the higheſt and moſt noble

ble act of heroiſm. The goſpel thinks not ſo: it is an unjuſt murder, even according to Lucretia's principles, ſince ſhe puniſhed with death an innocent perſon, at leaſt acknowleged as ſuch by herſelf. She was ignorant that our life is not in our own power, but in His diſpoſal from whom we receive it.

St. Auſtin, who carefully examines, in his book *De civitate Dei* *, what are we to think of Lucretia's death, conſiders it not as a courageous action, flowing from a true love of chaſtity, but as an infirmity of a woman too ſenſible of worldly fame and glory; and who, from a dread of appearing in the eyes of men an accomplice of the violence ſhe abhorred, and of a crime to which ſhe was entirely a ſtranger, commits a real crime upon herſelf voluntarily and deſignedly. But what cannot be ſufficiently admired in this Roman lady is her abhorrence of adultery, which ſhe ſeems to hold ſo deteſtable that ſhe cannot bear the thoughts of it. In this ſenſe, ſhe is a noble example for all her ſex. Liv. l. i. c. 56—60. Dionys. l. iv. p. 261—277. Flor. l. 3. 9.

A PERSON of birth and fortune, ſtruck with the beauty of a Lacedemonian lady, ſent her a letter intreating the laſt favour; to which ſhe returned the following anſwer:

"When I was a child, I acted in obedience to my parents, and was very punctual in it; ſince I became a wife, I have been equally obedient to my huſband: and therefore, if he wants my conſent to a diſhoneſt action, let him firſt propoſe the matter to him."

* Non eſt pudicitiæ caritas, ſed pudoris infirmitas. Romana mulier laudis avida, nimium verita eſt, ne putaretur, quod violenter eſt paſſa cùm viveret, libenter paſſa ſi viveret. L. i. c. 19.

CHIOMARA,

CHIOMARA, the wife of Ortiagon, a Gauliſh prince, was equally admirable for her beauty and chaſtity. During the war between the Romans and the Gauls, A. U. 563, the latter were totally defeated on Mount Olympus. Chiomara, among many other ladies, was taken priſoner, and committed to the care of a centurion, no leſs paſſionate for money than women. He, at firſt, endeavoured to gain her conſent to his infamous deſires; but, not being able to prevail upon her, and ſubvert her conſtancy, he thought he might employ force with a woman whom misfortune had reduced to ſlavery. Afterwards, to make her amends for that treatment, he offered to reſtore her liberty; but not without ranſom. He agreed with her for a certain ſum; and, to conceal this deſign from the other Romans, he permitted her to ſend any of the priſoners ſhe ſhould chooſe to her relations, and aſſigned a place near the river where the lady ſhould be exchanged for gold. By accident, there was one of her own ſlaves among the priſoners. Upon him ſhe fixed; and the centurion ſoon after carried her beyond the advanced poſts, under cover of a dark night. The next evening, two of the relations of the princeſs came to the place appointed, whither the centurion alſo carried his captive. When they had delivered him the Attic talent they had brought, which was the ſum they agreed on, the lady, in her own language, ordered thoſe who came to receive her to draw their ſwords and kill the centurion, who was then amuſing himſelf with weighing the gold. Then, charmed with having revenged the injury done her chaſtity by her courage, ſhe took the head of that officer, which ſhe had cut off with her own hands, and hiding it under her robe, went to her huſband Ortiagon, who had returned home after the defeat of his troops. As ſoon as ſhe came into his preſence, ſhe threw the centurion's head at his feet.

He

He was ſtrangely ſurprized at ſuch a ſight; and aſked her whoſe head it was, and what had induced her to do an act ſo uncommon to her ſex? With a face covered with a ſudden bluſh, and at the ſame time expreſſing her fierce indignation, ſhe declared the outrage which had been done her, and the revenge ſhe had taken for it.

During the reſt of her life, ſhe ſtedfaſtly retained the ſame attachment for the purity of manners which conſtitutes the principal glory of the ſex, and nobly ſuſtained the honour of ſo glorious, bold, and heroic an action.

This lady was much more prudent than Lucretia, in revenging her injured honoured by the death of her raviſher, rather than by her own. Plutarch relates this fact, in his Treatiſe upon the Virtue and great actions of Women; and it is from him we have the name of this, which is well worthy of being tranſmitted to poſterity.

# CLEMENCY.

## SENTIMENTS.

CLEMENCY is not only the privilege, the honour, and the duty of a prince; but it is alſo his ſecurity, and better than all his garriſons, forts, and guards, to preſerve himſelf and his dominions in ſafety. It is the brighteſt jewel in a monarch's crown.

As meekneſs moderates anger, ſo clemency moderates puniſhment.

That

That prince is truly royal who maſters himſelf; looks upon all injuries as below him; and governs by equity and reaſon, not by paſſion.

Clemency is profitable for all; does well in private perſons, but is much more beneficial in princes.

Miſchiefs contemned, loſe their force.

## EXAMPLES.

TWO patricians, having conſpired againſt Titus the Roman emperor, were diſcovered, convicted, and ſentenced to death by the ſenate: but the good-natured prince ſent for them, and in private admoniſhed them, that in vain they aſpired to the empire, which was given by deſtiny; exhorting them to be ſatisfied with the rank in which by Providence they had been placed, and offering them any thing elſe which was in his power to grant. At the ſame time, he diſpatched a meſſenger to the mother of one of them, who was then at a great diſtance, and under deep concern about the fate of her ſon, to aſſure her, that her ſon was not only alive, but out of danger. He invited them the ſame night to his table; and having, the next day, placed them by him at a ſhew of gladiators, where the weapons of the combatants were, according to cuſtom, preſented to him, he deſired them to ſurvey them.

SUETON. c. 9.

AVIDIUS CASSIUS having revolted from the emperor Marcus Aurelius, and attempted to ſeize the government, the empreſs Fauſtina, in a letter which ſhe wrote to her huſband, preſſed him to purſue the accomplices of Caſſius * with the utmoſt ſeverity. But the emperor hearkening only to the impulſe of his own good-nature, returned her the following anſwer: "I have read your letter,

* Caſſius himſelf was killed by a centurion, named Antonius.

my

my dear Fauſtina, wherein you adviſe me to treat the accomplices of Caſſius with the utmoſt ſeverity, which you think they well deſerve. This I look upon as a pledge of the love you bear to your huſband and children: but give me leave, my dear Fauſtina, to ſpare the children of Caſſius, his ſon-in-law, and his wife; and to write to the ſenate in their behalf. Nothing can more recommend a Roman emperor to the eſteem of the world than clemency; this placed Cæſar among the gods; this conſecrated Auguſtus; this procured to your father the title of Pius. I am grieved even for the death of Caſſius; and wiſh it had been in my power to ſave him. Be therefore ſatisfied, and do not abandon yourſelf to revenge. Marcus Aurelius Antoninus is protected by the gods." Some of his friends openly blaming his clemency, and taking the liberty to tell him that Caſſius would not have been ſo generous, had fortune proved favourable to him, the emperor immediately replied, "We have not lived nor ſerved the gods ſo ill as to think they would favour Caſſius." He added, "The misfortunes of ſome of his predeceſſors were entirely owing to their own ill conduct and cruelties; and that no good prince had ever been overcome or ſlain by an uſurper. Nero, Caligula, and Domitian (ſaid he) deſerved the doom that overtook them; neither Otho nor Vitellius were equal to the empire; the downfal of Galba was occaſioned by his avarice, an unpardonable fault in a prince."

VULCAT. GALL. p. 32.

LICINIUS, having raiſed a numerous army, Zoſimus ſays one hundred and thirty thouſand men, endeavoured to wreſt the goverment out of the hands of his brother-in-law, Conſtantine the emperor. But his army being defeated, Licinius fled with what forces he could rally to Nicomedia, whither

ther Conſtantine purſued him, and immediately inveſted the place; but on the ſecond day of the ſiege, the emperor's ſiſter intreating him, with a flood of tears, by the tenderneſs he had ever ſhewn for her, to forgive her huſband, and grant him at leaſt his life, he was prevailed upon to comply with her requeſt; and the next day Licinius, finding no means of making his eſcape, preſented himſelf before the conqueror, and throwing himſelf at his feet, yielded to him the purple, and the other enſigns of ſovereignty. Conſtantine received him in a very friendly manner, entertained him at his table, and afterwards ſent him to Theſſalonica, aſſuring him, that he ſhould live unmoleſted ſo long as he raiſed no new diſturbances. Zos. l. 2. p. 684.

WHEN Seleucus was informed of the reſolution which Demetrius had taken, viz. of reſigning himſelf his priſoner, he was exceedinly pleaſed, and having given the neceſſary directions for the reception of ſo great a perſon, he could not help, even in the preſence of his whole court, breaking out into theſe words: "It is not the fortune of Demetrius which has thus provided for his ſafety, but mine, which hath been watchful for my glory. I thank her more for this, than for all the favours ſhe hath done me, becauſe I eſteem an act of clemency more honourable than any victory." Accordingly, after he had provided for his own ſecurity he did all that could be thought of to make confinement eaſy to Demetrius. He ordered him royal entertainments within doors, a fine ſtable of horſes, and the uſe of a noble park without. To give him a reliſh for theſe pleaſures, hopes were cheriſhed and promiſes of liberty intermixed; and Seleucus ſeemed inclined to have done much more for him, had he not been over-ruled by the inſinuations of his miniſters. PLUT. IN DEMET.

In

In Demetrius we have a ſtriking inſtance of the uncertainty of human greatneſs, for he was once the powerful king of Macedon, of a moſt engaging addreſs, and ſurprizing intrepidity; had been very ſucceſsful in many campaigns, till being elated with his good fortune, he began to exceed even Alexander in vanity, ſtiling himſelf King of Kings, drinking the healths of Seleucus, Caſſander, Lyſimachus, and Ptolemy, as great officers of his ſtate and houſhold. In debauchery he ſunk far below the dignity of human nature, indulging himſelf not only in ſenſual pleaſures, but in a vice which ought to want a name; he likewiſe deviated into groſs impiety, that never-failing road to ruin; and, forgetting his father's former moderation, would needs be ſtiled A God, and the younger brother of Minerva. After this unhappy change in his conduct, his good fortune forſook him; and at laſt he was involved in the miſerable alternative of either putting an end to his own life, or reſigning himſelf priſoner to Seleucus, whom he had formerly treated with contempt.

He is no leſs an inſtance of the folly and imprudence of flying to luxury and pleaſure as a cure for affliction and grief: for, while by them he thought to ſtifle his concern, the ſtruggle between reſentment, and the deſire of concealing it, added to his high living, brought on him a diſtemper, which, after he had been priſoner three years, carried him off, in the fifty-fourth year of his age. So hard a thing it is for thoſe who pretend to fight for repoſe, to enjoy it when they acquire it either in conſequence of their victories, or through the mere bounty of Providence; and ſo much wiſer it is to moderate our deſires, than to place our hopes in their gratification.

THE council of thirty, eſtabliſhed at Athens by Lyſander, committed the moſt execrable cruelties. Upon

Upon pretence of reſtraining the multitude within their duty, and to prevent ſeditions, they had cauſed guards to be aſſigned them, had armed three thouſand of the citizens for that purpoſe, and at the ſame time diſarmed all the reſt. The whole city was in the utmoſt terror and diſmay. Whoever oppoſed their injuſtice and violence fell a victim to their reſentment. Riches were a crime, that never failed of drawing a ſentence upon their owners, always followed with death, and the confiſcation of eſtates; which the thirty tyrants divided among themſelves. They put more people to death, ſays Xenophon, in eight months of a peace, than their enemies had done in a war of thirty years. All the citizens of any conſideration in Athens, and who retained a love of liberty, quitted a place reduced to ſo hard and ſhameful a ſlavery, and ſought elſewhere an aſylum and retreat, where they might live in ſafety. At the head of theſe was Thraſybulus, a perſon of extraordinary merit, and who beheld, with the moſt lively affliction, the miſeries of his country.

The Lacedemonians had the inhumanity to endeavour to deprive thoſe unhappy fugitives of this laſt reſource. They publiſhed an edict to prohibit the cities of Greece from giving them refuge, decreed that they ſhould be delivered up to the thirty tyrants, and condemned all ſuch as ſhould contravene the execution of this edict, to pay a fine of five talents. Only two cities rejected with diſdain ſo unjuſt an ordinance, Megara and Thebes; the latter of which made a decree to puniſh all perſons, whatſoever, that ſhould ſee an Athenian attacked by his enemies without doing his utmoſt to aſſiſt him. Lyſias, an orator of Syracuſe, who had been baniſhed by the thirty, raiſed five hundred ſoldiers at his own expence, and ſent them to the aid of the common country of Eloquence *. Thraſybulus

* Quingentos milites, ſtipendio ſuo inſtructos, in auxilium patriæ communis eloquentiæ miſit. JUSTIN. lib. v. c. 9.

loſt no time. After having taken Phyta, a ſmall fort in Attica, he marched to the Piræus, of which he made himſelf maſter. The thirty flew thither with their troops, and a battle enſued. The tyrants were overthrown. Critias, the moſt ſavage of them all, was killed on the ſpot: and as the army were taking to flight, Thraſybulus cried out, "Wherefore do you fly from me as from a victor, rather than aſſiſt me as the avenger of your liberty? We are not enemies, but fellow-citizens; nor have we declared war againſt the city, but againſt the thirty tyrants." He continued with bidding them remember, that they had the ſame origin, country, laws, and religion: he exhorted them to compaſſionate their exiled brethren, to reſtore their country to them, and reſume their liberty themſelves. This diſcourſe had the deſired effect. The army, upon their return to Athens, expelled the thirty, and ſubſtituted ten perſons to govern in their room, whoſe conduct proved no better than theirs: but king Pauſanias, moved with compaſſion for the deplorable condition to which a city, once ſo flouriſhing, was reduced, had the generoſity to favour the Athenians in ſecret, and at length obtained a peace for them. It was ſealed with the blood of the tyrants, who, having taken arms to reinſtate themſelves in the goverment, were all put to the ſword, and left Athens in the full poſſeſſion of its liberty. All the exiles were recalled. Thraſybulus at that time propoſed the celebrated amneſty, by which the citizens engaged upon oath that all paſt tranſactions ſhould be buried in oblivion. The government was re-eſtabliſhed upon its ancient foot, the laws reſtored to their priſtine vigour, and magiſtrates elected with the uſual form.

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benevolence, and has ſerved as a model to ſucceſſive ages in all good governments.

Never had tyranny been more cruel and bloody than that the Athenians had lately thrown off. Every houſe was in mourning, every family bewailed the loſs of ſome relation: it had been a ſeries of public robbery and rapine, in which licenſe and impunity had authoriſed all manner of crimes. The people ſeemed to have a right to demand the blood of all accomplices in ſuch notorious malverſations, and even the intereſt of the ſtate to authorize ſuch a claim, that by exemplary ſeverities ſuch enormous crimes might be prevented for the future. But Thraſybulus, riſing above theſe ſentiments from the ſuperiority of his more extenſive genius, and the views of a more diſcerning and profound policy, foreſaw, that by giving in to the puniſhment of the guilty, eternal ſeeds of diſcord and enmity would remain, to weaken the republic by domeſtic diviſions, which it was neceſſary to unite againſt the common enemy, and occaſion the loſs to the ſtate of a great number of citizens, who might render it important ſervices from the view of making amends for paſt miſbehaviour.

Such a conduct, after great troubles in a ſtate, has always ſeemed, with the ableſt politicians, the moſt certain and ready means to reſtore the public peace and tranquillity. Cicero, when Rome was divided into two factions upon the occaſion of Cæſar's death, who had been killed by the conſpirators, calling to mind this celebrated amneſty, propoſed, after the example of the Athenians, to bury all that had paſſed in eternal oblivion.

Cardinal Mazarine obſerved to Don Lewis de Haro, prime miniſter of Spain, that this gentle and humane conduct in France had prevented the troubles and revolts of that kingdom from having any fatal

fatal conſequences, and "that the king had not loſt a foot of land by them to that day;" whereas, "the inflexible ſeverity of the Spaniards was the occaſion that the ſubjects of that monarchy, whenever they threw off the maſk, never returned to their obedience, but by the force of arms; which ſufficiently appears," ſays he, "in the example of the Hollanders, who are in the peaceable poſſeſſion of many provinces, that not an age ago were the patrimony of the king of Spain."

Diodorus Siculus takes occaſion from the thirty tyrants of Athens, whoſe immoderate ambition induced them to treat their country with the moſt exceſſive cruelties, to obſerve how unfortunate it is for perſons in power to want a ſenſe of honour, and to diſregard either the preſent opinion, or the judgement poſterity will form of their conduct; for from the contempt of reputation the tranſition is too common to that of virtue itſelf. They may perhaps, by the awe of their power, ſuppreſs for ſome time the public voice, and impoſe a forced ſilence upon cenſure; but the more conſtraint they lay upon it during their lives, the more liberal will it be of complaints and reproaches after their deaths, and the more infamy and imputation will be affixed to their memories. The power of the thirty was of a ſhort duration; their guilt immortal, which will be remembered with abhorrence throughout all ages, whilſt their names will be recorded in hiſtory only to render them odious, and to make their crimes deteſtable. He applies the ſame reflection to the Lacedemonians, who, after having made themſelves maſters of Greece, by a wiſe and moderate conduct, fell from that glory, through the ſeverity, haughtineſs and injuſtice with which they treated their allies. Diodorus concludes his reflection with a maxim very true, though very little known. "The great-

neſs and majeſty of princes," ſays he, (and the ſame may be ſaid of all perſons in high authority) "can be ſupported only by humanity and juſtice, with regard to their ſubjects; as, on the contrary, they are ruined and deſtroyed by a cruel and oppreſſive government, which never fails to draw upon them the hatred of their people."

LEONIDAS, the Lacedemonian, having with three hundred men only diſputed the paſs of Thermopylæ againſt the whole army of Xerxes, and being killed in that engagement, Xerxes by the advice of Mardonius, one of his generals, cauſed his dead body to be hung upon a gallows, making thereby the intended diſhonour of his enemy his own immortal ſhame. But ſome time after, Xerxes being defeated, and Mardonius ſlain, one of the principal citizens of Ægina came and addreſſed himſelf to Pauſanias, deſiring him to avenge the indignity that Mardonius and Xerxes had ſhewn to Leonidas by treating Mardonius's body after the ſame manner. As a farther motive for doing ſo, he added, that by thus ſatisfying the manes of thoſe that were killed at Thermopylæ, he would be ſure to immortalize his own name throughout all Greece, and make his memory precious to the lateſt poſterity. "Carry thy baſe councils elſewhere," replied Pauſanias; "thou muſt have a very wrong notion of true glory to imagine, that the way for me to acquire it is to reſemble the barbarians. If the eſteem of the people of Ægina is not to be purchaſed but by ſuch a proceeding, I ſhall be content with preſerving that of the Lacedemonians only, amongſt whom the baſe and ungenerous pleaſure of revenge is never put in competition with that of ſhewing clemency and moderation to their enemies, eſpecially after their death. As for the ſouls of my departed countrymen,

men, they are ſufficiently avenged by the death of the many thouſand Perſians ſlain upon the ſpot in the laſt engagement." HEROD. lib. 9. c. 77, 78.

DEUCETIUS, according to Diodorus, was chief over the people who were properly called Sicilians. Having united them all into one body, he became very powerful and formed ſeveral great enterprizes.

It was he who built the city Palica, near the temple of the gods, called Palici. This city was famous on account of ſome wonders which are related of it; and ſtill more for the ſacred nature of the oaths which were there taken, the violation whereof was ſaid to be always followed by a ſudden and exemplary puniſhment. This was a ſecure aſylum for all perſons who were oppreſſed by ſuperior power; and eſpecially for ſlaves who were unjuſtly abuſed, or cruelly treated by their maſters. They continued in ſafety in this temple, till certain arbiters and mediators had made their peace; and there was not a ſingle inſtance of a maſter's having ever forfeited the promiſe he had made to pardon his ſlaves.

This Deucetius, after having been ſucceſsful on a great many occaſions, and gained ſeveral victories, particularly over the Syracuſians, ſaw his fortune change on a ſudden by the loſs of a battle, and was abandoned by the greateſt part of his forces. In the conſternation and deſpondency into which ſo general and ſudden a deſertion threw him, he formed ſuch a reſolution as deſpair only could ſuggeſt. He withdrew in the night to Syracuſe, advanced as far as the great ſquare in the city, and there falling proſtrate at the foot of the altar, he abandoned his life and dominions to the mercy of the Syracuſians: that is, to his profeſſed enemies.

The ſingularity of this ſpectacle drew great numbers of people to it. The magiſtrates immediately convened the people, and debated on the affair. They firſt heard the orators, whoſe buſineſs was generally to addreſs the people by their ſpeeches; and theſe animated them prodigiouſly againſt Deucetius, as a public enemy, whom Providence ſeemed to throw in their way, to revenge and puniſh, by his death, all the injuries he had done the republic. A ſpeech in this ſtile ſtruck all the virtuous part of the aſſembly with horror. The moſt ancient and wiſeſt of the ſenators repreſented, "That they were not to conſider what puniſhment Deucetius deſerved; but how it behoved the Syracuſans to behave on that occaſion: that they ought not to look upon him any longer as an enemy, but as a ſuppliant, a character by which his perſon became ſacred and inviolable. There was a goddeſs (Nemeſis) who took vengeance of crimes, eſpecially of cruelty and impiety; and who, doubtleſs, would not ſuffer that to go unpuniſhed: that beſides the baſeneſs and inhumanity there is in inſulting the unfortunate, and in cruſhing thoſe who are already under one's foot, it was worthy the grandeur and goodneſs natural to the Syracuſans, to exert their clemency even to thoſe who leaſt deſerved it."

All the people came into this opinion, and with one conſent ſpared Deucetius's life. He was ordered to reſide in Corinth, the metropolis of Syracuſe: and the Syracuſans engaged to furniſh Deucetius with all things neceſſary for his ſubſiſting honourably there. What reader, who compares theſe two different opinions, does not perceive which of them was the nobleſt and moſt generous!

DIOD. p. 67—70.

THE

THE Athenians having made war upon the Syracuſans, the army of the former, under the command of Nicias and Demoſthenes, was totally defeated; and the generals obliged to ſurrender at diſcretion. The victors, having entered their capitol in triumph, the next day a council was held to deliberate what was to be done with the priſoners. Diocles, one of the leaders of the greateſt authority among the people, propoſed, that all the Athenians who were born of free parents, and all ſuch Sicilians as had joined with them, ſhould be impriſoned, and be maintained on bread and water only; that the ſlaves, and all the Attics, ſhould be publicly ſold; and that the two Athenian generals ſhould be firſt ſcourged with rods, and then put to death. This laſt article exceedingly diſguſted all wiſe and compaſſionate Syracuſans. Hermocrates, who was very famous for his probity and juſtice, attempted to make ſome remonſtrances to the people; but they would not hear him: and the ſhouts which echoed from all ſides prevented him from continuing his ſpeech. At that inſtant, an ancient man *, venerable for his great age and gravity, who in this war had loſt two ſons, the only heirs to his name and eſtate, made his ſervants carry him to the tribunal for harangues; and, the inſtant he appeared, a profound ſilence was made.

"You here behold, ſays he, an unfortunate father, who has felt more than any other Syracuſan the fatal effects of this war, by the death of two ſons, who formed all the conſolation, and were the only ſupports of my old age. I cannot, indeed, forbear admiring their courage and felicity in ſacrificing, to their country's welfare a life which they would one day have been deprived of, by the common courſe of nature; but then, I cannot but

* Nicolaus.

be ſenſibly affected with the cruel wound which their death hath made in my heart; nor forbear hating and deſpiſing the Athenians, the authors of this unhappy war, as the murderers of my children. But however I cannot conceal one circumſtance, which is, that I am leſs ſenſible for my private afflictions, than for the honour of my country; and I ſee it expoſed to eternal infamy, by the barbarous advice which is now given you. The Athenians, indeed, merit the worſt kind of treatment that could be inflicted on them, for ſo unjuſtly declaring war againſt us: but have not the gods, the juſt avengers of crimes, puniſhed them, and avenged us ſufficiently! When their generals laid down their arms, and ſurrendered, did not they do this in the hopes of having their lives ſpared? And if we put them to death, will it be poſſible for us to avoid the juſt reproach of our having violated the law of nations, and diſhonoured our victory, by unheard-of cruelty? What! will you ſuffer your glory to be thus ſullied in the face of the whole world; and have it ſaid, that a nation who firſt dedicated a temple to clemency, had not found any in yours? Surely, victories and triumphs do not give immortal glory to a city; but the exerciſing mercy towards a vanquiſhed enemy, the uſing moderation in the greateſt proſperity, and the fearing to offend the gods by a haughty and inſolent pride. You doubtleſs have not forgotten that this Nicias, whoſe fate you are going to pronounce, was the very man who pleaded your cauſe in the aſſembly of the Athenians; and who employed all his credit, and the whole power of his eloquence, to diſſuade his country from embarking in this war. Should you, therefore, pronounce ſentence of death on this worthy general, would it be a juſt reward for the zeal he ſhewed for your intereſt? With regard

gard to myſelf, death would be leſs grievous to me, than the ſight of ſo horrid an injuſtice committed by my countrymen and fellow-citizens."

DIOD. l. 13. p. 149.

# COMPASSION.

## SENTIMENTS

COMPASSION is the ſenſe of our own misfortunes in thoſe of another man. It is a wiſe foreſight of the diſaſters that may befal us; which induces us to aſſiſt others, in order to engage them to return it on like occaſions: ſo that the ſervices we do the unfortunate are in reality ſo many anticipated kindneſſes to ourſelves.

Compaſſion proper to mankind appears;
Which nature witneſs'd when ſhe lent us tears,
To ſhew by pitying looks, and melting eyes,
How with a ſuffering friend we ſympathize.
Who can all ſenſe of other's ills eſcape,
Is but a brute, at beſt, in human ſhape.

## EXAMPLES.

THE Sicilians, in general, exerciſed a kind of tyranny over their ſlaves; but a citizen of Enna, a city in the centre of the iſland, by name Damophilus, had made himſelf more odious than

the reſt by his cruelties to a great number of thoſe unhappy men, who cultivated his large poſſeſſions. They were all marked with a hot iron in their foreheads, ſhut up every night in cloſe priſons, and let out early in the morning to their daily labour in the fields; though, at the ſame time, they were ſcarcely allowed the neceſſary proviſions to ſupport themſelves. On the other hand, Megallis, the wife of Damophilus, was no leſs cruel towards the ſlaves of her ſex; exacting their taſks with inſupportable rigour, and cauſing them to be unmercifully whipped for the leaſt fault. Theſe two tyrants had a daughter, who was very different from themſelves: though ſhe was very young, ſhe had good-nature enough to pity the afflicted. She often alleviated their ſufferings, appeaſed her furious mother, ſupplied as far as ſhe was able the wants of the neceſſitous; and, in ſhort, was the only refuge of thoſe unhappy men. We are ſorry hiſtory has not tranſmitted to us the name of this humane and virtuous young woman. The oppreſſed ſlaves, not being able to bear any longer the unſpeakable miſeries they groaned under, entered into a plot againſt the authors of them. On the day appointed, the ſlaves in the city joined their comrades in the country, to the number of four hundred, on Damophilus's eſtate, armed with forks, hooks, and other inſtruments of huſbandry; and, marching directly to Enna, ſurprized and pillaged it. As Damophilus was gone, with his wife and daughters to take the air in a garden near the city, Ennus, who had taken upon him the office of general, ſent a party to ſeize him, which was done with the greateſt circumſtances of barbarity: however, they treated the daughter with all the humanity and reſpect due to her virtue; ſo true it is that goodneſs commands regard, even from the moſt furious. Ennus, being now

now maſter of Enna, aſſembled the ſlaves he commanded in the public theatre; and, having erected there a kind of tribunal, commanded Damophilus and his wife to be brought before him, in order to be tried. Some of the ſlaves were accuſers, others witneſſes, and the multitude judges: Ennus preſided and gave the accuſed leave to ſpeak in their defence. But, while Damophilus was endeavouring to raiſe compaſſion, and ſome began to ſhew pity for him, Hermais and Quexis, two of the ſlaves whom he had treated with great cruelty, came up to him, and with repeated blows diſpatched him. His wife Megallis was ſentenced to be delivered up to the ſlaves of her own ſex, whom ſhe had treated without mercy. Theſe furies ſet no bounds to their cruelty; inflicted on their miſtreſs every torment that revenge could invent; and, at length, after having ſatiated their rage, threw her down a precipice, which put an end to her unhappy life. As for the daughter, ſhe was treated with the utmoſt reſpect; conducted with the unanimous conſent of all to Catena, and there delivered untouched into the hands of her relations.

LIV. Epit. l. 56. DIOD. SIC. in exerpt.

VESPASIAN, the Roman emperor, was ſo far from ſeeking the deſtruction of any man, that he could not behold, without many ſighs and tears, even the greateſt criminals led to execution.

SUETON.

IT was a cuſtom with Alexander the Great to oblige the captive women whom he carried along with him, to ſing ſongs after the manner of their country. He happened among theſe women to perceive one who appeared in deeper affliction than the reſt; and who by a modeſt, and at the ſame time

a noble confuſion, diſcovered a greater reluctance than the others to appear in public. She was a perfect beauty; which was very much heightened by her baſhfulneſs, whilſt ſhe threw her eyes on the ground, and did all ſhe could to conceal her face. The king ſoon imagined, by her air and mein, that ſhe was not of vulgar birth; and enquiring himſelf into it, the lady anſwered, that ſhe was granddaughter to Octius, who not long before had ſwayed the Perſian ſceptre, and daughter of his ſon; that ſhe had married Hyſtaſpis, who was related to Darius, and general of a great army. Alexander being touched with compaſſion, when he heard the unhappy fate of a princeſs of the blood royal, and the ſad condition to which ſhe was reduced, not only gave her her liberty, but returned all her poſſeſſions; and cauſed her huſband to be ſought for, in order that ſhe might be reſtored to him.

Q. CURT. l. vi. c. 6.

THIS prince was naturally of ſo tender and humane a diſpoſition, as made him ſenſible of the affliction of perſons in the loweſt rank. A poor Macedonian ſoldier was one day leading before him a mule, laden with gold for the king's uſe; the beaſt being ſo tired that he was not able either to go or ſuſtain the load, the mule-driver took it up and carried it, but with great difficulty, a conſiderable way. Alexander ſeeing him juſt ſinking under the burden, and going to throw it on the ground, in order to eaſe himſelf from it, cried out, "Friend, do not be weary yet; try and carry it quite through to thy tent, for it is all thy own."

AS Alexander drew near the city of Perſepolis, he perceived a large body of men, who exhibited a memorable example of the greateſt miſery. Theſe were

were about four thouſand Greeks, very far advanced in years; who, having been made priſoners of war, had ſuffered all the torments which the Perſian tyranny could inflict. The hands of ſome had been cut off, the feet of others, and others again had loſt their noſes and ears; after which, having impreſſed by fire barbarous characters on their faces, they had the inhumanity to keep them as ſo many laughing-ſtocks, with which they ſported perpetually. They appeared like ſo many ſhadows, rather than men; ſpeech being almoſt the only thing by which they were known to be ſuch. Alexander could not refrain from tears at this ſight; and, as they unanimouſly beſought him to commiſerate their condition, he bid them, with the utmoſt tenderneſs, not to deſpond; and aſſured them, that they ſhould again ſee their wives and native country. This propoſal, which one might ſuppoſe ſhould naturally have filled them with joy, ſeemed to heighten their miſery; and, with tears in their eyes, "How will it be poſſible," ſaid ſome of them, "for us to appear publicly before all Greece, in the dreadful condition to which we are reduced: a condition ſtill more ſhameful than diſſatisfactory? The beſt way to bear miſery is to conceal it; and no country is ſo ſweet to the wretched as ſolitude, and an oblivion of their paſt calamities." They therefore beſought the king to permit them to ſtay in a country where they had ſpent ſo many years; and to end their days among thoſe who were already accuſtomed to their misfortunes. Alexander granted their requeſt; and preſented each of them three thouſand drachmas, five men's ſuits of cloaths, the ſame number of women's, two couple of oxen to plough their lands, and corn to ſow them: he commanded the governor of the province not to ſuffer them to be moleſted in any manner; and ordered, that they

ſhould be free from taxes and tributes of every kind. Such behaviour as this was truly royal. Thrice happy thoſe princes who are affected with the pleaſure which ariſes from the doing of good actions, and who melt with pity for the unfortunate! Q. CURT.

DURING the regency of Blanche of Caſtile, queen of France, and widow of Lewis VIII. the oppreſſion of the nation, under the yoke of the eccleſiaſtics, was intolerable; and the queen was determined to redreſs the grievance, at leaſt in ſome meaſure. The Chapter of Paris had committed to priſon all the inhabitants of Cathenai, and ſeveral other places, for having taken more liberty than became vaſſals; for ſuch was the condition of the common people, eſpecially thoſe who lived in the country. Their lands were ſeized, and ſold as a dependency belonging to the Chapter. A conſiderable number of thoſe unhappy people languiſhed, therefore, in the priſons belonging to the eccleſiaſtics; in which they wanted even the neceſſaries of life, and were in danger of dying of hunger and miſery. The queen, touched with compaſſion at the complaints which ſhe received, ſent to demand, that, out of regard to her, they ſhould be ſet at liberty; declaring that ſhe would enquire into the affair, and do juſtice fully. The Chapter returned for anſwer, "That no perſon had any authority over their ſubjects: and that they had a right to ſtarve them to death, if they thought fit, and ſent again to ſeize the women and children whom they ſpared before. Not ſatisfied with this, and provoked at the queen's interpoſition in their favour, they treated them with ſuch cruelty, that numbers of them died. The queen, ſhocked at their inſolence, and inhumanity, went in perſon, with a ſtrong guard, to the priſons of the Chapter, and ordered the gates to be broken open.

open. The miſerable inhabitants, men, women, and children, flocked around her, threw themſelves at her feet, and, with floods of tears, bleſſed her for their deliverance from hunger, cold, and nakedneſs: at the ſame time, imploring her further protection, without which what ſhe had already done would only enhance their miſery, ſhould they fall into the hands of their cruel maſters. Senſible of this, ſhe ordered the revenues of the Chapter to be ſeized, till they ſhould pay a due ſubmiſſion to the authority veſted in her: and agree to ſet their vaſſals free, on the payment of a certain ſum annually.

HIST. FRANCE.

VOLTAIRE, in his hiſtory of the Czar Peter, gives us the following anecdote of the Czarina *: "The lenity of this princeſs," ſays he, "has been carried to a degree unparalleled in the hiſtory of any

* As there was ſomething very extraordinary in the advancement of this princeſs, the reader will not, I hope, be diſpleaſed with my relating the ſteps by which ſhe aſcended the throne. She was born in a village called Nungen, on the banks of the lake Worthſey, in Livonia; and loſing her parents, who were of low condition, ſhe became deſtitute of ſupport. The pariſh-clerk, who kept a ſchool, took her into his houſe, 'till Dr. Gluck, miniſter of Marienburg, happening to come to th t village, eaſed the clerk of his burden, by taking her into his family. The doctor, pleaſed with her behaviour, treated her almoſt in the ſame manner as if ſhe had been his own daughter; and not only had her taught ſpinning and ſewing, but inſtructed her himſelf in literature above the knowlege of her ſex. At length, a Livonian ſerjeant, in the Swediſh army, fell paſſionately in love with her; and ſhe agreed, with conſent of the doctor, to marry him. The next day, the Ruſſians made themſelves maſters of Marienburg; and the general caſting his eyes accidentally on Catherine, and obſerving ſomething very ſtriking in her air and manner, took her under his protection, and afterwards into his ſervice. Some time after, ſhe was advanced to be houſkeeper to Prince Menzikoff, who was the general's patron; here the Czar ſeeing her, ſhe made ſuch an impreſſion on him, that he married her in the year 1711. What became of her former huſband, the ſerjeant, is not known. MEM. OF ILLUST. LADIES, vol. i. p. 124.

nation.

nation. She had promiſed, that during her reign no body ſhould be put to death! and ſhe has kept her word. She is the firſt ſovereign that ever ſhewed this regard to the human ſpecies. Malefactors are now condemned to ſerve in the mines, and other public works; a regulation not leſs prudent than humane, ſince it renders their puniſhment of ſome advantage to the ſtate. In other countries, they only know how to put a malefactor to death with the apparatus of an executioner; but are not able to prevent the execution of crimes. The terror of death does not, perhaps, make ſuch impreſſion on evil doers, who are generally given to idleneſs, as the fear of chaſtiſement and hard labour, renewed every day."

# CONSCIENCE.

## SENTIMENTS.

MOST men are afraid of a bad name; but few fear their conſciences.

The ſevereſt puniſhment of an injury is the conſcience of having done it; and no man ſuffers more than he that is turned over to the pain of repentance.

It coſts us more to be miſerable, than would make us perfectly happy; how cheap and eaſy is the ſervice of virtue: and how dear do we pay for our vices!

If a man cannot find eaſe within himſelf, it is to little purpoſe to ſeek it any where elſe.

No man ever offended his own conſcience, but firſt or laſt it was revenged upon him.

Even

Even you yourſelf, to your own breaſt, ſhall tell your crimes; and your own *conſcience* be your *hell.*

## EXAMPLES.

THE caliph Montaſer having cauſed his father to be put to death, ſome time after, looking over the rich furniture in the palace, and cauſing ſeveral pieces of tapeſtry to be opened before him, that he might examine them the more exactly; among the reſt, he met with one which had in it the figure of a very beautiful young man, mounted on a Perſian horſe, with a diadem on his head, and a circle of Perſian characters round himſelf and his horſe. The caliph, charmed with the beauty of the tapeſtry, ſent for a Perſian who underſtood the ancient Perſic, and deſired him to explain that inſcription. The man read it, changed colour, and, after ſome heſitation, told the caliph, it was a Perſic ſong, that had nothing in it worth hearing. That prince, however, would not be put off: he readily perceived there was ſomething in it extraordinary; and therefore he commanded the interpreter to give him the true ſenſe thereof immediately as he valued his own ſafety. The man then told him, that the inſcription ran thus: *I am Siroes, the ſon of Choſroes, who ſlew my father to gain his crown, which I kept but ſix months.* This affected the caliph Montaſer ſo much, that he died in two or three days, when he had reigned about the ſame ſpace of time. This ſtory is perfectly well atteſted.

UNIV. HIST. vol. xi. p. 197.

A JEWELLER, a man of good character, and conſiderable wealth, having occaſion in the way of his buſineſs to travel to ſome diſtance from the place

place of his abode, took along with him a ſervant, in order to take care of his portmanteau. He had along with him ſome of his beſt jewels, and a large ſum of money, to which his ſervant was likewiſe privy. The maſter having occaſion to diſmount on the road, the ſervant watching his opportunity, took a piſtol from his maſter's ſaddle, and ſhot him dead on the ſpot. Then rifled him of his jewels and money, and hanging a large ſtone to his neck, he threw him into the neareſt canal. With this booty he made off to a diſtant part of the country, where he had reaſon to believe that neither he nor his maſter were known. There he began to trade in a very low way at firſt, that his obſcurity might ſcreen him from obſervation, and, in the couſſe of a good many years, ſeemed to riſe by the natural progreſs of buſineſs, into wealth and conſideration; ſo that his good fortune appeared at once the effect and reward of induſtry and virtue. Of theſe he counterfeited the appearance ſo well, that he grew into great credit, married into a good family; and by laying out his ſudden ſtores diſcreetly, as he ſaw occaſion, and joining to all an univerſal affability, he was admitted to a ſhare of the government of the town, and roſe from one poſt to another, till at length he was choſen chief magiſtrate. In this office he maintained a fair character, and continued to fill it with no ſmall applauſe, both as governor and a judge; till one day as he ſat on the bench with ſome of his brethren, a criminal was brought before him, who was accuſed of murdering his maſter. The evidence came out full, the jury brought in their verdict that the priſoner was guilty, and the whole aſſembly waited the ſentence of the preſident of the court (which he happened to be that day) with great ſuſpence. Mean while he appeared to be in unſual diſorder and agitation of mind, his colour changed

changed often; at length he aroſe from his ſeat, and coming down from the bench, placed himſelf juſt by the unfortunate man at the bar, to the no ſmall aſtoniſhment of all preſent. "You ſee before you," ſaid he, addreſſing himſelf to thoſe who ſat on the bench with him, "a ſtriking inſtance of the juſt awards of heaven, which this day, after thirty years concealment, preſents to you, a greater criminal than the man juſt now found guilty." Then he made an ample confeſſion of his guilt, and of all its aggravations. "Nor can I feel," continued he, "any relief from the agonies of an awakened conſcience, but by requiring that juſtice be forthwith done againſt me in the moſt public and ſolemn manner."

We may eaſily ſuppoſe the amazement of all the aſſembly, and eſpecially of his fellow judges. However, they proceeded, upon his confeſſion, to paſs ſentence upon him, and he died with all the ſymptoms of a penitent mind.

Mr. D. Fordyce, in his Dialogues on Education, vol. ii. p. 401, ſays the above is a true ſtory, and happened in a neighbouring ſtate not many years ago.

HEROD having put to death his wife Mariamne, from an ill-grounded ſuſpicion of incontinence, ſoon after grew melancholy and dejected, retiring from the public adminiſtration of affairs into a ſolitary foreſt, and there abandoning himſelf to all the black conſiderations, which naturally ariſe from a paſſion made up of love, remorſe, pity, and deſpair. He uſed to rave for his Mariamne, and to call upon her in his diſtracted fits; and in all probability would ſoon have followed her, had not his thoughts been called off from ſo ſad an object by public ſtorms which at that time very nearly threatened him.

JOSEPHUS.

IN the ſame dreadful ſituation of mind was Alexander the Great after the murder of his friend Clitus; and Nero, the Roman emperor, after that of his mother.

TIMOLEON was deſcended from one of the beſt families of Corinth; loved his country paſſionately; and diſcovered upon all occaſions a ſingular humanity of temper, except againſt tyrants and bad men. He was an excellent captain, and as in his youth he had all the maturity of age, in age he had all the fire and courage of the moſt ardent youth. He had an elder brother called Timophanes, whom he tenderly loved, as he had demonſtrated in a battle, in which he covered him with his body, and ſaved his life at the great danger of his own; but his country was ſtill dearer to him. That brother having made himſelf tyrant * of it, ſo black a crime gave him the ſharpeſt affliction. He made uſe of all poſſible means to bring him back to his duty: kindneſs, friendſhip, affection, remonſtrances, and even menaces. But finding all his endeavours ineffectual, and that nothing could prevail upon an heart abandoned to ambition, he cauſed his brother to be aſſaſſinated in his preſence by two of his friends and intimates; and thought that, upon ſuch an occaſion, the laws of nature ought to give place to thoſe of a country. This action was admired and applauded by the principal citizens of Corinth, and by moſt of the philoſophers, who looked upon it as the moſt noble effort of human virtue; and Plutarch ſeems to paſs the ſame judgement upon it. All the world were not of that opinion; and ſome people reproached him as an abominable fratricide, who could not fail of drawing down the vengeance of

* This word (tyrant) originally ſignified no more than king; and was anciently the title of lawful princes.

the

the gods upon him. His mother eſpecially, in the exceſs of her grief, uttered the moſt dreadful imprecations againſt him; and when he came to conſole her, not being able to bear the ſight of her ſon's murderer, ſhe thruſt him away with indignation, and ſhut her doors upon him. He was then ſtruck with all the horrors of the moſt guilty, and giving himſelf up to the cruelleſt remorſe, conſidered Timophanes no longer as a tyrant, but as a brother, and reſolved to put an end to his life, by abſtaining from all nouriſhment. It was with great difficulty his friends diſſuaded him from that fatal reſolution. Overcome by their prayers and inſtances, he was at length prevailed on to live. But he reſolved to paſs the reſt of his days in ſolitude. From that moment he renounced all public affairs; and for ſeveral years never came to the city, but wandered about in the moſt ſolitary and deſert places, abandoned to exceſs of grief and melancholy. So true it is, that neither the praiſes of flatterers, nor the falſe reaſonings of politicians, can ſuppreſs the cries of conſcience, which is at once the witneſs, judge, and executioner of thoſe who preſume to violate the moſt ſacred rites and ties of nature. He paſſed twenty years in this condition. PLUT. IN TIMOL.

HYRCANUS, high-prieſt and prince of the Jews, left five ſons at his death; the firſt was Ariſtobulus, who ſucceeded his father in the high-prieſthood and temporal ſovereignty. His mother, in virtue of her huſband's will, pretended to the government; but Ariſtobulus was the ſtrongeſt, and put her in priſon, where he cauſed her to be ſtarved to death. For his brothers, as he loved Antigonus, the eldeſt of them, he gave him at firſt a ſhare in the government: the other three he confined in priſon during his

his life. When Ariſtobulus had fully poſſeſſed himſelf of the authority his father had enjoyed, he entered into a war with the Iturians; but a diſtemper obliging him to return to Jeruſalem, he left the command of the army to his brother Antigonus to make an end of the war he had begun.

The queen, and her cabal, who envied Antigonus the king's favour, took the advantage of this illneſs to alienate the king againſt him by falſe reports and vile calumnies. Their plot ſucceeded, and Ariſtobulus gave orders for his brother to be put to death.

It was not long before the prince diſcovered all that had paſſed, was violently affected with it, and inconſolable for his death. Tormented with remorſe of conſcience for this murder, and that of his mother, he led a miſerable life, and expired at laſt in the higheſt grief and deſpair.

JOSEPH. ANTIQ. xiii. 19. ID. DE BEL. JUD. i. 3.

# COURAGE.

## SENTIMENTS.

IT is not the daring to kick a waiter at a tavern; it is not the ſtrutting with a cockade, dreſſed in ſcarlet; it is not the uttering horrid oaths and imprecations at every word that conſtitutes an officer: theſe may be current in taverns and brothels; but they are no characteriſtics of true courage. That man only is truly brave who fears nothing ſo much as doing a ſhameful action; and that dares reſolutely and undauntedly go where his duty, how dangerous ſoever it is, may call him.

A man

A man cannot anſwer for his courage who has never been in danger.

Perfect courage conſiſts in doing without witneſſes all we ſhould be capable of doing before the whole world.

Courage is always juſt and humane.

Courage without conduct is like fancy without judgement; all ſail and no ballaſt.

To die or conquer proves a hero's heart.

Preſence of mind, and courage in diſtreſs,
Are more than armies to procure ſucceſs.
True courage dwells not in a troubl'd flood,
Of mounting ſpirits, and fermenting blood,
Lodg'd in the ſoul, with virtue over-rul'd,
Inflam'd by reaſon, and by reaſon cool'd:
In hours of peace content to be unknown.—

## EXAMPLES.

PORSENA, the moſt potent King then in Italy, having undertaken to reſtore the Tarquins to the throne of Rome, from which they had been baniſhed for their cruelty and oppreſſion, ſent propoſals to the ſenate for that purpoſe; but finding they were rejected with ſcorn, he advanced towards Rome in a confident perſuaſion that he ſhould eaſily reduce it. When he came to the bridge, and ſaw the Romans drawn up in order of battle before the river, he was ſurprized at their reſolution, and not doubting but he ſhould over-power them with numbers, prepared to fight. The two armies being engaged, fought with great bravery, and long contended for victory. After a great ſlaughter on both ſides, the Romans began to give way, and were quickly put to flight. All fled into the city over the bridge, which at the ſame time would have afforded

forded a paſſage to the enemy, if Rome had not found, in the heroic courage of one of her citizens, a bulwark as ſtrong as the higheſt walls. Publius Horatius was the man, ſirnamed Cocles, becauſe he had but one eye, having loſt the other in a battle. He was the ſtrongeſt and moſt undaunted of all the Romans. He uſed every method to ſtop the flying army; but perceiving that neither intreaties or exhortations could overcome their fear, he reſolved, however badly ſupported he might be, to defend the entrance of the bridge till it was demoliſhed behind. On the ſucceſs of this depended the preſervation of the city. Only two Romans followed his example, and partook of his danger; nay, when he ſaw but a few planks of the bridge remaining, he obliged them to retire, and to ſave themſelves. Standing alone againſt a whole army, but preſerving his intrepidity, he even dared to inſult his numerous enemies, and caſt terrible looks upon the principal Hetrurians; one while challenged them to a ſingle combat, and then bitterly reproached them all. "Vile ſlaves that you are," ſaid he, "not ſatisfied with being unmindful of your own, ye are come to deprive others of their liberty who have had the courage to aſſume it." Covered with his buckler, he ſuſtained a ſhower of darts; and at laſt, when they were all preparing to ruſh upon him, the bridge was entirely demoliſhed, and Cocles, throwing himſelf, with his arms into the Tyber, ſafely ſwam over, having performed an action, ſays Livy, that will command the admiration more than the faith of poſterity. He was received as in triumph by the Romans. The people erected him a brazen ſtatue in armour in the moſt conſpicuous part of the Forum *. As much land was given him

* The place where the aſſemblies were held; called alſo for that reaſon Comitium.

as he could ſurround with a plough in a day*. All the inhabitants, both men and women, contributed to his reward; and in the midſt of a dreadful ſcarcity, almoſt every perſon in the city, depriving themſelves of part of their ſubſiſtence, made him a preſent of proviſions. LIV. lib. ii. c. 11.

WHILE the Romans were at war with the Gauls (A. R. 394.) the latter advanced as far as the banks of the river Anio, within three miles of Rome. The Romans marched againſt them: the two armies continued ſome time in ſight of each other, without coming to action, ſeparated only by the bridge over the river. A Gaul, of a gigantic ſtature, advanced upon the bridge, and cried out with a loud voice, "Let the braveſt man in the Roman army enter the liſts with me; the ſucceſs of our combat ſhall determine which is the more valiant nation." His extraordinary ſize and fierce looks ſtruck the Romans with ſuch terror, that for a long time not one in the whole army appeared to accept his challenge. At length young Manlius, who had ſo remarkably ſignalized his piety for his father, touched with a juſt ſenſe of the affront offered to the Roman name, quitted his poſt, and flying to the dictator, aſked leave to encounter the enemy: "Though I were ſure of victory," ſays he, "I would not fight this proud Gaul without your order; but if you will give me leave, I will make this huge boaſter know, that I am of the blood of that Manlius, whoſe valor proved ſo fatal to the Gauls on the capitol." The dictator, who had been very uneaſy that no Roman had accepted the challenge before, readily complied with the requeſt of the brave youth. "Go, Manlius," ſaid he, "and humble the pride of this inſulting enemy; revenge the cauſe of

* See the article Affection Filial.

the

the city where you firſt drew your breath, as ſucceſsfully as you relieved him to whom you owe it*." Upon this the young Roman, having changed the round buckler, which he wore as a Roman knight, for a ſquare one, and armed himſelf with a ſhort ſword, fit both for cutting and ſtabbing, advanced againſt the Gaul, who was ſtrutting about in his armour, and making an oſtentatious ſhew of his ſtrength. Both Romans and Gauls retired to their reſpective poſts, leaving the bridge free for the two champions. The Gaul, ſays Livy, began the combat, by diſcharging a great blow with his long ſword at Manlius, which made much noiſe, but did no execution. Hereupon the young Roman dexterouſly ſlipping under his enemy's ſhield, ſtabbed him in two places; ſo that he ſoon fell and covered, to uſe Livy's expreſſions, a vaſt piece of ground with his enormous body. The conqueror cut off his head, and without troubling himſelf about the reſt of the ſpoils, only ſeized a golden collar, which he tore from his neck, and bloody as it was, put it upon his own, in token of his victory: and hence he got the ſirname of Torquatus, which he tranſmitted to his poſterity. The event of this combat ſo diſcouraged the Gauls, that they abandoned their camp in the night, and retired into Campania.

LIVY, lib. ii. c. 11.

JUST before the battle at Cunaxa, between Cyrus and his brother Artaxerxes, Clearchus adviſed Cyrus not to charge in perſon, but to cover himſelf in the rear of the Grecian battalions. "What is it you ſay," replied Cyrus, "at the time that I am endeavouring to make myſelf king, would you have me ſhew myſelf unworthy of being ſo?" That wiſe and generous anſwer proves

* Agri quantum uno die circumaravit datum.

that

that he knew the duty of a general, eſpecially on the day of battle. Had he withdrawn when his preſence was moſt neceſſary, it would have argued his want of courage, and intimidated others. It is neceſſary, always preſerving the due diſtinction between the leader and the troops, that their danger ſhould be common, and no one exempt from it, leſt the latter ſhould be alarmed by a different conduct. Courage in an army depends upon example, upon the deſire of being diſtinguiſhed, the fear of diſhonour, the incapacity of doing otherwiſe than the reſt, and the equality of danger. The retiring of Cyrus had either ruined, or greatly weakened, all theſe preſent motives, by diſcouraging as well the officers as ſoldiers of his army. He thought, that being their general, it was incumbent upon him to diſcharge all the functions of that office, and to ſhew himſelf worthy to be the leader and ſoul of ſuch a number of valiant men, ready to ſhed their blood for his ſervice.

XENOPH. IN EXPED. CYR. lib. i.

JOHN III. duke of Brittany, dying without iſſue, left his dominions to his niece Jane, married to Charles de Blois, nephew to the king of France; but John de Mountfort, brother to the late duke, though by a ſecond marriage, claimed the dutchy, and was received as ſucceſſor by the people of Nantes. The greateſt part of the nobility thinking him beſt ſupported, ſwore fealty to Charles de Blois. This diſpute occaſioned a civil war; in the courſe of which John was taken priſoner, and ſent to Paris. This misfortune would have entirely ruined his party, had not his intereſt been ſupported by the extraordinary abilities of his wife Jane of Flanders, a lady who ſeems to have poſſeſſed in her own perſon all the excellent qualities of both ſexes. Bold,

daring, and intrepid, ſhe fought like a warrior in the field: ſhrewd, ſenſible, and ſagacious, ſhe ſpoke like a politician in the council; and endowed with the moſt amiable manners, and winning addreſs, ſhe was able to move the minds of her ſubjects by the force of her eloquence, and mould them exactly according to her pleaſure. She happened to be at Rennes when ſhe received the news of her huſband's captivity; but that diſaſter, inſtead of depreſſing her ſpirits, ſerved only to rouze her native courage and fortitude. She forthwith aſſembled the citizens; and, holding in her arms her infant ſon, recommended him to their care and protection in the moſt pathetic terms, as the male heir of their antient dukes, who had always governed them with lenity and indulgence, and to whom they had ever profeſſed the moſt zealous attachment. She declared herſelf willing to run all hazards with them in ſo juſt a cauſe; pointed out the reſources that ſtill remained in the alliance of England; earneſtly beſeeching them to make one vigorous effort againſt an uſurper, who being forced upon them by the intrigues of France, would, as a mark of his gratitude, ſacrifice the liberties of Brittany to his protector. The people moved by the affecting appearance, and animated by the noble conduct of the princeſs, vowed to live and die with her in defending the rights of her family; and their example was followed by almoſt all the Britons. The counteſs went from place to place, encouraging the garriſons of the ſeveral fortreſſes, and providing them with every thing neceſſary for their ſubſiſtence: after which ſhe ſhut herſelf up with her ſon in Hennebon, where ſhe reſolved to wait for the ſuccours which the king of England (Edward III.) had promiſed to ſend to her aſſiſtance. Charles de Blois, accompanied by the dukes of Burgundy and Bourbon, and many other

other noblemen, took the field with a numerous army, and having reduced Rennes, laid ſiege to Hennebon, which was defended by the counteſs in perſon. This heroine repulſed the aſſailants in all their attacks with the moſt undaunted courage; and obſerving one day that their whole army had left the camp to join in a general ſtorm, ſhe ruſhed forth at a poſtern-gate, with three hundred horſe, ſet fire to their tents and baggage, killed their ſutlers and ſervants, and raiſed ſuch a terror and conſternation through all their quarters, that the enemy gave over their aſſault, and getting between her and the walls, endeavoured to cut off her retreat to the city. Thus intercepted, ſhe put the ſpurs to her horſe, and, without halting, galloped directly to Breſt, which lay at the diſtance of two and twenty miles from the ſcene of action. There being ſupplied with a body of five hundred horſe, ſhe immediately returned, and, fighting her way through one part of the French camp, was received into Hennebon, amidſt the acclamations of the people. Soon after this the Engliſh ſuccours appeared, and obliged the enemy to raiſe the ſiege.

RAPIN. RIDER'S HIST. ENG. vol. xiv. p. 6—17.

XERXES, having aſcended the throne of Perſia, employed the firſt year of his reign in carrying on the preparations begun by his father for the reduction of Ægypt. Puffed up with his ſucceſs againſt the Ægyptians, he determined to make war upon the Grecians. Ambition was the only motive to this undertaking. This is the predominant paſſion of thoſe men whom we uſually call Conquerors, and whom, according to the language of the Holy Scriptures, we ought to call, with greater propriety, Robbers of Nations. "If you conſider and examine the whole ſucceſſion of Perſian kings,

ſays Seneca, will you find any one of them that ever ſtopped his career of his own accord; that was ever ſatisfied with his paſt conqueſts, or that was not forming ſome new project or enterprize, when death ſurprized him? Nor ought we to be aſtoniſhed at ſuch a diſpoſition, adds the ſame author: for ambition is a gulf, and a bottomleſs abyſs, wherein every thing is loſt that is thrown in, and where, though you were to heap province upon province, and kingdom upon kingdom, you would never be able to fill up the mighty void."

The war being reſolved upon, Xerxes, that he might omit nothing which might contribute to the ſucceſs of his undertaking, entered into a confederacy with the Carthaginians. The Carthaginians made Amilcar their general, who did not content himſelf with raiſing as many troops as he could in Africa, but engaged a great number of ſoldiers out of Spain, Gaul, and Italy in his ſervice; ſo that he collected an army of three hundred thouſand men, and a proportional number of ſhips, in order to execute the projects and ſtipulations of the league. Xerxes in the mean time was not idle; ſo far from it, that one would imagine he had aſſembled all the men in his kingdom, that were fit to bear arms; for when he arrived at Thermopylæ, his land and ſea forces together made up the number of two millions, ſix hundred and forty-one thouſand, ſix hundred and ten men, without including ſervants, eunuchs, women, ſutlers, and other people of that ſort, which uſually follow an army; and which, according to Herodotus, Plutarch, and Iſocrates, was equal to that of the forces *. This prodigious armament

* Diodorus Siculus, Pliny, Ælian, and others, fall very ſhort of this calculation; but Herodotus repeats the inſcription engraved upon the monument of thoſe Grecians who were killed at Thermopylæ, which

mament ſtruck ſuch a panic into almoſt all the cities and nations of Greece, and their allies, that they ſubmitted to the Perſian heralds; but the Lacedemonians and Athenians were the only people who had courage enough to venture their lives in defence of their liberty. In this ſituation of affairs, the only thing to be diſcuſſed was to know in what place they ſhould reſolve to meet the Perſians, in order to diſpute their entrance into Greece. One cannot ſee, without the utmoſt aſtoniſhment, with what a handful of troops the Grecians determined to oppoſe the innumerable army of Xerxes. All their forces joined together, ſays Pauſanias, amounted only to eleven thouſand two hundred men.

Thermopylæ is a ſtrait or narrow paſs of mount Octa, between Theſſaly and Phocis, but twenty-five feet broad, which therefore might be defended by a ſmall number of forces; and which was the only way through which the Perſian land-army could enter Achaia, and advance to beſiege Athens. This was the place where the Grecian army thought fit to wait for the enemy: the perſon who commanded it was Leonidas, one of the two kings of Sparta.

Xerxes continued his march through Thrace, Macedonia, and Theſſaly; every thing giving way before him, till he came to the ſtreight of Thermopylæ. Here he was ſtrangely ſurprized to find that Leonidas, with only four thouſand men, attempted to diſpute his paſſage. He had always flattered himſelf that, on the firſt hearing of his arrival, the Grecians would betake themſelves to flight; nor could he be perſuaded to believe, what had been told him at the beginning of his project, that, at the

which ſays they fought with three millions of men. HERODOT. lib. vii. c. 56—99—and 184—787. DIOD. lib. ii. p. 3. PLIN. lib. xxxiii. c. 10. ÆLIAN, lib. xiii. c. 3.

firſt paſs he came to, he would find his whole army ſtopped by an handful of men. He ſent out a ſpy before him, to take a view of the enemy. The ſpy brought him word, that he found the Lacedemonians out of their entrenchments; and that they were diverting themſelves with military exerciſes, and combing their hair. This was the Spartan manner of preparing for battle. Xerxes, ſtill entertaining ſome hopes of their flight, waited four days on purpoſe to give them time to retreat. In this interval of time, he uſed his utmoſt endeavours to gain Leonidas, by making him magnificent promiſes; and aſſuring him, that he would make him maſter of all Greece, if he would come over to his party. Leonidas rejected his propoſal with ſcorn and indignation. Xerxes having afterwards written to him to deliver up his arms, Leonidas, in a ſtile and ſpirit truly laconical, anſwered him in theſe words, *Come, and take them.* Nothing now remained, but to prepare themſelves to engage the Lacedemonians.

Xerxes firſt commanded his Median forces to march againſt them. Theſe Medes were not able to ſtand the charge of the Grecians; and, being ſhamefully put to flight, they ſhewed, ſays Herodotus, that Xerxes had a great many men, and but few ſoldiers. The next that were ſent to face the Spartans were thoſe Perſians called the immortal band, which conſiſted of ten thouſand men, and were the beſt troops of the whole army; but theſe had no better ſucceſs than the former. Xerxes, out of all hopes of being able to force his way through troops ſo determined to conquer or die, was extremely perplexed, and could not tell what reſolution to take; when an inhabitant of the country came to him, and diſcovered a ſecret path to the top of an eminence, which overlooked and commanded the Spartan army. He quickly diſpatched a detachment thither;

thither; which, marching all night, arrived there at the break of day, and poſſeſſed themſelves of that advantageous poſt. The Greeks were ſoon appriſed of this misfortune. They now ſaw it was impoſſible to repulſe the enemy; or eſcape with life, if they engaged them. Leonidas (knowing they deſerved a better fate) ſent away all his allies; but, for the honour of his country, determined to ſtay himſelf, with only three hundred Lacedemonians, all reſolved to die with their leader. Looking now upon Thermopylæ as their burying-place, the king deſired his men to take ſome refreſhment; and telling them, at the ſame time, that they ſhould ſup together with Pluto, they ſet up a ſhout of joy, as if they had been invited to a banquet, and, full of ardour, advanced with their king to battle. The ſhock was exceeding violent and bloody. Leonidas himſelf was the firſt that fell. Their endeavours to defend the dead body were incredible. At length, not vanquiſhed, but oppreſſed by numbers, they all fell; except one man, who eſcaped to Sparta, where he was treated as a coward, and traitor to his country, and nobody would keep company, or converſe with him: but, ſoon after, he made a glorious amends for his fault at the battle of Platæa.

Thus ended this celebrated conteſt of Thermopylæ: where, though the Perſians had the honour of killing three hundred Spartans on the ſpot; yet, this was not obtained till they had loſt above twenty thouſand of their beſt troops, who were all ſlain on the ſpot, and among which were two of the king's own brothers.

This action of Leonidas, and his three hundred men, may poſſibly be looked upon as the effect of raſhneſs and deſpair; and not of a wiſe and noble conduct. But Diodorus Siculus has taken care to inform us otherwiſe: for Leonidas, ſays he, know-

ing that Xerxes marched at the head of all the forces of the Eaſt, in order to overwhelm and cruſh a little country by dint of his numbers, rightly conceived, by the ſuperiority of his genius and underſtanding, that if they pretended to make the ſucceſs of that war conſiſt in oppoſing force to force, and numbers to numbers, all the Grecian nations together would never be equal to the Perſians, or able to diſpute the victory with them; that it was therefore neceſſary to point out to Greece another means of ſafety and preſervation, whilſt ſhe was under theſe alarms; and that they ought to ſhew the whole univerſe, who had all their eyes upon them, what glorious things might be done, when greatneſs of mind is oppoſed to force of body; true courage and bravery, againſt blind impetuoſity; the love of liberty, againſt tyrannical oppreſſion; and a few diſciplined veteran troops, againſt a confuſed multitude, though ever ſo numerous. Theſe brave Lacedemonians thought it became them, who were the choiceſt ſoldiers of the chief people of Greece, to devote themſelves to certain death, in order to make the Perſians ſenſible how difficult it is to reduce free men to ſlavery; and to teach the reſt of Greece, by their example, either to vanquiſh or periſh. The event ſhewed the juſtice of their ſentiments. That illuſtrious example of courage aſtoniſhed the Perſians, and gave new ſpirit and vigour to the Greeks. The lives, then, of this heroic leader, and his brave troop, were not thrown away, but uſefully employed; and their death was attended with a double effect, more great and laſting than they themſelves imagined. On the one hand, it was in a manner the ſeed of their enſuing victories; which made the Perſians for ever afterwards lay aſide all thoughts of attacking Greece. On the other hand, ſuch a ſignal and exemplary inſtance of intrepidity,

intrepidity, made a ſudden and indelible impreſſion upon all the reſt of the Grecians: and left a perſuaſion, deeply rooted in their hearts, that they were able to ſubdue the Perſians, and ſubvert that vaſt empire. Cimon was the man who made the firſt attempt of that kind with ſucceſs. Ageſilaus afterwards puſhed the deſign ſo far, that he made the great monarch tremble in his palace at Suſa. And Alexander, at laſt, accompliſhed it with incredible facility. ROLLIN'S AN. HIST. vol. iii. 202—256.

I DO not recollect any example of courage and intrepidity, all things conſidered, more ſimilar to that which I have juſt now related, than in the reſolute conduct of lord Clive at the ſiege of Arcot, in the Eaſt-Indies. To place this example in its moſt proper light, it may not be amiſs to acquaint my young readers, that the Great Mogul is the arbitrary ſovereign of the Eaſt-Indies: but beſides him there are many Indian princes, who are permitted to enjoy their reſpective ſovereignties, without moleſtation; on condition that they pay the ſtipulated tribute, and do not infringe any of the articles of the treaties by which they or their anceſtors acknowleged the ſovereignty of the Great Mogul. Theſe Indian princes are called *Rajas*, *i. e.* Kings. More than one half of the empire of Indoſtan (properly called India) is at this day ſubject to theſe rajas, of which ſome are princes of very ſmall territories; and others, as alſo the kings of Myſore and Tanjore, poſſeſs dominions larger than thoſe of the kings of Pruſſia and Portugal. A very large army, ready to move at the firſt warning, was found neceſſary to over-awe and be a check on the rajas: the ſame force divided, under ſeveral diſtinct commanders, would have been ineffectual. Hence, it was neceſſary to give a large

tract of country to the government of a ſingle officer; or to relinquiſh the deſign of extending the dominion. Another branch of the duty of this officer is to collect the annual revenues of the crown, and pay them to the Saubahdah, or Mogul's viceroy, who remits them to the treaſury of the empire; and to attend him in all his military expeditions within his viceroyalty. Theſe officers are now well known in Europe by the title of *nabob*, which ſignifies deputy: though originally they were no more than commanders of a body of forces, were frequently called to court, kept there, or tranſlated to another government, whenever the miniſtry thought theſe changes neceſſary. But the diviſions of the royal family gave the nabobs of provinces, diſtant from the capital, opportunities of acquiring a ſtability in their governments little leſs than abſolute; and what is more extraordinary in the officers of a deſpotic ſtate, both the viceroy and nabobs have named their ſucceſſors againſt the will of the throne, who have often ſucceeded with as little oppoſition as if they had been the heirs apparent to an hereditary dominion. The nabobſhip, being now attended with ſo much power, honour, and profit, the right of ſucceſſion is become an affair of importance, and given riſe to diſputes and wars as cruel and bloody as any recorded in hiſtory. The Engliſh and French, who have ſettlements in this part of the world, have thought proper to intereſt themſelves very warmly in theſe diſputes. In one of which, between Chunda-ſaheb and Mahomed-ally, the French took the part of the former, and the Engliſh of the latter. The object of this diſpute was of the greateſt importance: and, in the courſe of the war, captain (now lord) Clive, who had many times before diſtinguiſhed himſelf in a very extraordinary manner, propoſed to attack the poſſeſſions of Chunda-ſaheb in the territory

territory of Arcot, and offered to lead the expedition himself. His whole force, when completed, consisted of no more than three hundred seapoys, and two hundred Europeans, with eight officers; six of whom had never before been in action, and four of these six were young men in the mercantile service of the company, who, inflamed by his example, took up the sword to follow him. This handful of men, with only three pieces for their artillery, marched from Madrass on the 26th of August 1751. On the 31st, he halted within ten miles of Arcot; where the enemies spies reported, that they had discovered the English marching, with unconcern, through a violent storm of thunder, lightening, and rain; and this circumstance, from their notion of omens, gave the garrison so high an opinion of the approaching enemy, that they instantly abandoned the fort; and, a few hours after, the English entered the city, and marching through an hundred thousand spectators, took possession of the fort, which was inhabited by between three and four thousand persons *. This acquisition soon produced the effect which had been expected from it: Chunda-saheb laid close siege to the place. At the beginning of the siege, captain Clive was deprived of the service of four of the eight officers who set out on the expedition; and the troops fit for duty were diminished to an hundred and twenty Europeans, and two hundred seapoys. These were besieged by an hundred and fifty French, two thousand seapoys, three thousand cavalry, and five thousand peans. The English sustained the attack with invincible re-

* The merchants had, for security, deposited in the fort effects to the value of 50,000l. but these were punctually restored to the owners; and this judicious generosity conciliated many of the principal inhabitants to the English interests.

HIST. MILT. TRANSACT. p. 188.

solution.

ſolution. On the 30th of October, Rajah-ſaheb, who conducted the operations of the ſiege for his father Chunda-ſaheb, ſent a flag of truce, with propoſals for the ſurrender of the fort. He offered honourable terms to the garriſon, and a large ſum of money to captain Clive; adding, that if his terms were not accepted, he would ſtorm the fort immediately, and put every man to the ſword. Captain Clive, in his anſwer, reflecting on the badneſs of Chunda-ſaheb's cauſe, treated the offers of money with contempt; and ſaid, that he had too good an opinion of Rajah-ſaheb's prudence, than to believe that he would attempt a ſtorm, until he had got better ſoldiers than the rabble of which his army was compoſed. Exaſperated by this anſwer, he immediately prepared to ſtorm the fort. Beſides a multitude that came with ladders to every part of the wall that was acceſſible, there appeared four principal diviſions. Two of which advanced to the two gates, and two were allotted to the breaches. In theſe different attacks the enemy continued the ſtorm for an hour, when they relinquiſhed all their attempts of annoyance at once, and employed themſelves earneſtly in carrying off their dead. Many of the Engliſh being diſabled by ſickneſs or wounds, the number which repulſed the ſtorm was no more than eighty Europeans, officers included, and one hundred and twenty ſeapoys; and theſe, beſides ſerving five pieces of cannon, fired twelve thouſand muſket cartridges during the attack. The loſs of the enemy during the ſtorm was computed to be not leſs than four hundred killed and wounded. Of the Engliſh only four were killed, and two ſeapoys. Two hours after, the enemy renewed their fire upon the fort, both with their cannon, and with muſketry from the houſes. At two in the afternoon they demanded leave to bury their dead, which was granted.

granted. At four they recommenced hoſtilities, and continued their fire ſmartly till two in the morning, when it ceaſed totally. Perceiving, by this time, that difficulties and dangers only ſerved to increaſe the courage and activity of the Engliſh, and that neither promiſes or threatnings made any impreſſion on men determined to conquer or die, they abandoned the town with precipitation.

Thus ended this ſiege, maintained fifty days under every diſadvantage of ſituation and force, by a handful of men in their *firſt* campaign, with a ſpirit worthy of the moſt veteran troops; and conducted by their young commander with indefatigable activity, unſhaken conſtancy, and undaunted courage. And notwithſtanding he had, at this time, neither read books, or converſed with men capable of giving him much inſtruction in the military art, all the reſources which he employed in the defence of Arcot, were ſuch as are dictated by the beſt maſters in the ſcience of war. HISTORY OF THE MILITARY TRANSACTIONS OF THE BRITISH NATION IN INDOSTAN.

ABOUT the year A. D. 1689, King James II. who had deſerted the government, attempted, by the aſſiſtance of the French king, to recover it out of the hands of William and Mary, to whom a ſolemn tender of the crown was made in the name of the commons and peers of England. Being well informed of the diſpoſitions of the Engliſh and the Scotch, his only hopes were from the Iriſh. In Ireland, therefore, he landed his forces; and in a few days repaired to Cork, where he was received by the earl of Tyrconnel, who had collected an army of thirty thouſand foot, and eight thouſand horſe, for the uſe of his maſter. Towards the latter end of March, he entered Dublin

in a triumphant manner. He was met at the Caſtle-gate by a proceſſion of popiſh biſhops and prieſts, in their pontificals, bearing the hoſt, which he publicly adored. Here he publiſhed a proclamation ſeemingly in favour of his proteſtant ſubjects; but king James had rendered himſelf ſo exceedingly infamous for his breach of faith, that they univerſally reſolved to ſtand on their own defence. Finding they were not to be deceived by his fair ſpeeches, he proceeded to Colerain, which he reduced, laid ſiege to Kilmore, and was advancing to Londonderry by long and haſty marches. Lundy, the governor, was appriſed of this circumſtance by George Walker, rector of Donaghmore, who had raiſed a regiment for the defence of the proteſtants. But Lundy proved a villain: for, having ſummoned a council of war, he declared the place not tenable; and adviſed, that the principal officers ſhould retire from the town, the inhabitants of which would obtain the more favourable terms in conſequence of their departure. A meſſenger was accordingly diſpatched to the enemy with propoſals of a negociation. But the inhabitants and ſoldiers in Londonderry were no ſooner informed of what was done, than they threatened immediate vengeance againſt thoſe who had been guilty of ſuch a weak and puſillanimous meaſure. Cunningham and Richards, two ſea-officers, withdrew to their ſhips, and Lundy, the governor of the town, concealed himſelf in his chamber. In vain did Walker and major Baker exhort him to maintain his government: ſuch was his cowardice, or treachery, that he abſolutely refuſed to follow their advice, and took the firſt opportunity to make his eſcape in diſguiſe. After his departure, the inhabitants beſtowed the government upon Mr. Walker and major Baker. They inſtantly formed the townſmen into

into different regiments, amounting in all to ſeven thouſand men, commanded by eight colonels, and three hundred and thirty-three inferior officers. But, notwithſtanding this numerous garriſon, they laboured under many and great diſadvantages. The place itſelf was but poorly fortified: their cannon, which conſiſted only of twenty pieces, were wretchedly mounted: they had not one engineer to direct their motions; they had hardly any hopes of making a ſally; the garriſon was compoſed of perſons totally unacquainted with military diſcipline; they were deſtitute of proviſions; and they were beſieged by a king in perſon, at the head of a formidable army, conducted by experienced officers, and ſupplied with every neceſſary for a ſiege or a battle.

On the 20th day of April the trenches were opened, and the batteries began to play upon the town. Several attacks were made by the king's forces, and as many ſallies by the beſieged, in both which the latter had the advantage. Their joy, however, was ſomewhat abated by a contagious diſtemper, added to the calamity of want and famine, which did more execution than the fire of the enemy; but they were determined to hold out till the laſt extremity, and nothing could ſhake their reſolution. King James, intending to return to Dublin, in order to be preſent at the parliament, conferred the command of his army on the French general Roſene, a cruel, inhuman ruffian. Provoked at the obſtinate reſiſtance of the garriſon, he threatened to reduce the town to aſhes, and put all the inhabitants to the ſword, without diſtinction of ſex or age, unleſs they would immediately ſubmit at diſcretion. The governor treated his menaces with contempt; and publiſhed an order, forbidding any perſon, on pain of death, to talk of a ſurrender.

ſurrender. They had now conſumed the laſt remains of their proviſions, and were obliged to live on the fleſh of horſes, dogs, cats, rats, mice, tallow, ſtarch, dried and ſalted hides; and even this loathſome food began to fail them. Roſene, finding them altogether inflexible, threatened to wreck his vengeance on all the proteſtants of that country by driving them under the walls of Londonderry, and ſuffering them there to periſh with hunger. He executed his threats with ſuch ſavage barbarity as is really ſhocking to human nature. He detached ſeveral parties of dragoons, who, after ſtripping all the proteſtants for thirty miles round, drove thoſe unhappy people like cattle before them, without even ſparing the decrepid old men, nurſes with infants at their breaſts, tender children, women big with child, others juſt delivered, and even ſome in the pangs of labour. About four thouſand of theſe miſerable objects were driven, like ſo many devoted victims, under the walls of the town. This expedient, inſtead of anſwering the intended purpoſe, produced a quite contrary effect; for the beſieged were ſo enraged at this act of barbarity, that they determined to periſh, rather than ſubmit to ſuch a ſavage. They erected a gallows in view of the beſiegers, and ſent a meſſage to the French general, declaring that they would hang all the priſoners whom they had taken during the ſiege, unleſs the proteſtants were immediately diſmiſſed.

This menace, ſeconded by a remonſtrance from the priſoners, produced a negociation; in conſequence of which, the proteſtants were allowed to depart, after having been confined three days without taſting food. Some hundreds were deſtroyed by famine and fatigue, many more were maſſacred by the ſtragling parties of the enemy, and ſuch as lived to return to their own houſes found them

ſacked

ſacked and plundered by the enemy; and yet theſe very people had moſt of them obtained protections from James, who thus obſerved his ſolemn engagements with his uſual fidelity.

The number of able men within the garriſon was now greatly reduced, and all the inhabitants were in ſuch diſtreſs through want of proviſions, that they began to think of feeding on each other. Mr. Walker, fearing theſe diſcouragements might at laſt overcome the conſtancy of the garriſon, convened them in the cathedral, and in a ſpirited diſcourſe, endeavoured to animate them to a ſteady perſeverance. He reminded them, that the eyes not only of the Iriſh proteſtants, but even of the whole Engliſh nation, were fixed upon their conduct: and that, after having made ſuch a noble ſtand in defence of their religion and liberty, they had no reaſon to doubt but that God would ſend them a ſpeedy relief. It was not long before this prophetic diſcourſe was fulfilled. General Kirk, who had abandoned his late maſter, and was now engaged in the ſervice of William, being informed of their extreme neceſſity, ordered three ſhips, loaded with proviſions and men, to ſail up the river at all hazards. The enemy had erected batteries on both ſides of it, and had thrown a boom acroſs it, in order to prevent the garriſon from receiving any relief. But the Mountjoy, advancing with full ſail, broke the enemy's boom; and all the three, after having ſuſtained a very ſmart fire from both ſides of the river, arrived in ſafety at the town, to the inexpreſſible joy of the inhabitants. King James's army was ſo diſcouraged by the ſucceſs of this enterprize, that they raiſed the ſiege the very next night, and retired with the utmoſt precipitation, after having loſt above nine thouſand men in the attempt.

Kirk

Kirk no ſooner took poſſeſſion of the town, than Mr. Walker was perſuaded to embark with an addreſs of thanks to their majeſties; by whom he was received with that honour and reſpect ſo juſtly due to his diſtinguiſhed valour. RAPIN.

# CONSTANCY.*

## SENTIMENTS.

CONSTANCY of mind gives a man reputation, and makes him happy, in deſpite of all misfortunes.

There is not on earth a ſpectacle more worthy the regard of the Creator, intent on his works, than a brave man ſuperior to his ſufferings.

What can be more honourable than to have courage enough to execute the commands of reaſon and conſcience; to maintain the dignity of our nature, and the ſtation aſſigned us; to be proof againſt poverty, pain, and death itſelf? I mean, ſo far as not to do any thing that is ſcandalous or ſinful; to avoid them; to ſtand adverſity, under all ſhapes, with decency and conſtancy. To do this is to be great above title and fortune. This argues the ſoul of an heavenly extraction, and is worthy the offſpring of the Deity.

Endure and conquer; Jove will ſoon diſpoſe
To future good our paſt and preſent woes;
An hour will come with pleaſure to relate
Your ſorrows paſt, or benefits of fate.—

He lives in fame who dies in virtue's cauſe.

* This and the following article ſhould have been inſerted before COURAGE.

EXAM-

## EXAMPLES.

AFTER the Carthaginians had defeated the Roman army, and taken Regulus, that illuſtrious commander, priſoner, they met with ſuch a ſeries of misfortunes as induced them to think of putting an end to ſo deſtructive a war by a ſpeedy peace. With this view, they began to ſoften the rigour of Regulus's confinement; and endeavoured to engage him to go to Rome with their ambaſſadors, and to uſe his intereſt to bring about a peace upon moderate terms, or at leaſt an exchange of priſoners. Regulus obeyed his maſters, and embarked for Rome, after having bound himſelf, by a ſolemn oath, to return to his chains, if the negociation did not ſucceed. The Carthaginian ſhip arrived ſafe in Italy: but when Regulus came to the gates of the city, he refuſed to enter them; my misfortunes, ſaid he, have made me a ſlave to the Carthaginians, I am no longer a Roman citizen. The ſenate always gives audience to foreigners without the gates. His wife Marcia went out to meet him, and preſented to him his two children: but he, only caſting a wild look on them, fixed his eyes on the ground, as if he thought himſelf unworthy of the embraces of his wife, and the careſſes of his children. When the ſenators aſſembled in the ſuburbs, he was introduced to them with the Carthaginian ambaſſadors; and, together with them, made the two propoſals wherewith he was charged. "Conſcript fathers," ſaid he, "being now a ſlave to the Carthaginians, I am come to treat with you concerning a peace, and an exchange of priſoners." Having uttered theſe words, he began to withdraw, and follow the ambaſſadors, who were not allowed to be preſent at the deliberations and diſputes of the conſcript fathers. In vain the ſenate

ſenate preſſed him to ſtay. He gave his opinion as an old ſenator and conſul, and refuſed to continue in the aſſembly, till his African maſters ordered him: and then the illuſtrious ſlave took his place among the fathers; but continued ſilent, with his eyes fixed on the ground, while the more ancient ſenators ſpoke. When it came to his turn to deliver his opinion, he addreſſed himſelf to the conſcript fathers in the following words: "Though I am a ſlave at Carthage, yet I am free at Rome; and will therefore declare my ſentiments with freedom. Romans, it is not for your intereſt either to grant the Carthaginians a peace, or to make an exchange of priſoners with them. Carthage is extremely exhauſted; and the only reaſon why ſhe ſues for peace is, becauſe ſhe is not in a condition to continue the war. You have been vanquiſhed but once, and that by my fault; a fault which Metellus has repaired by a ſignal victory. But the Carthaginians have been ſo often overcome, that they have not the courage to look Rome in the face. Your allies continue peaceable, and ſerve you with zeal. But your enemies' troops conſiſt only of mercenaries, who have no other tie than that of intereſt, and will ſoon be diſobliged by the republic they ſerve, Carthage being already quite deſtitute of money to pay them. No, Romans, a peace with Carthage does not, by any means, ſuit your intereſt, conſidering the condition to which the Carthaginians are reduced: I therefore adviſe you to purſue the war with greater vigour than ever. As for the exchange of priſoners, you have among the Carthaginian captives ſeveral officers of diſtinction, who are young, and may one day command the enemies armies: but, as for me, I am advanced in years, and my misfortunes have made me uſeleſs. Beſides, what can you expect from ſoldiers who have been vanquiſhed,

quiſhed, and made ſlaves? Such men, like timorous deer that have eſcaped out of the hunter's toils, will ever be upon the alarm, and ready to fly." The ſenate, greatly affected with his diſintereſtedneſs, magnanimity, and contempt of life, would willingly have preſerved him, and continued the war in Africa. Some were of opinion, that in Rome he was not obliged to keep an oath which had been extorted from him in an enemy's country. The Pontifex Maximus himſelf, being conſulted in the caſe, declared, that Regulus might continue at Rome, without being guilty of perjury. But the noble captive, highly offended at this deciſion, as if his honour and courage were called in queſtion, declared to the ſenate, who trembled to hear him ſpeak, that he well knew what torments were reſerved for him at Carthage; but that he had ſo much of the true ſpirit of a Roman, as to dread leſs the tortures of a cruel rack, than the ſhame of a diſhonourable action, which would follow him to the grave. "It is my duty," ſaid he, "to return to Carthage: let the gods take care of the reſt." This intrepidity made the ſenate ſtill more deſirous of ſaving ſuch an hero. All means were made uſe of to make him ſtay, both by the people and the ſenate. He would not even ſee his wife, nor ſuffer his children to take their leave of him. Amidſt the lamentations and tears of the whole city, he embarked with the Carthaginian ambaſſadors, to return to the place of his ſlavery, with as ſerene and chearful a countenance, as if he had been going to a country-ſeat for his diverſion. The Carthaginians were ſo enraged againſt him, that they invented new torments to ſatisfy their revenge. Firſt, they cut off his eye-lids; keeping him for a while in a dark dungeon, and then bringing him out, and expoſing him to the ſun at noon-day. After this, they ſhut him up in a kind

of

of cheſt, ſtuck with nails, having their points inwards, ſo that he could neither ſit nor lean, without great torment; and there they ſuffered him to die with hunger, anguiſh, and want of ſleep.

VAL. MAX. lib. i. c. 1. and lib. ix. c. 2. LIV. EPIT. c. xviii. CIC. DE OFFIC. lib. iii. A. GELLIUS, lib. iv.

AGIS, the colleague of Leonidas in the government of Sparta, was a young prince of great hopes. He ſhewed himſelf juſt and obliging to all men; and in the gentleneſs of his diſpoſition, and ſublimity of his virtues, not only exceeded Leonidas, who reigned with him, but all the kings of Sparta from king Ageſilaus. He was a very handſome perſon, and of a graceful behaviour; yet, to give a check to the vanity he might take therein, he always dreſſed in a very plain manner. He had been bred very tenderly by his mother Ageſiſtrata, and his grand-mother Archidamia, who were the wealthieſt of all the Lacedemonians; yet, before the age of twenty-four, he ſo far overcame himſelf, as to renounce effeminate pleaſures. In his diet, bathings, and in all his exerciſes, he choſe to imitate the old Laconic frugality and temperance; and was often heard to ſay, "He would not deſire the kingdom, if he did not hope, by means of that authority, to reſtore their ancient laws and diſcipline." This maxim governed his whole life: and, with this view, he aſſociated with men of intereſt and capacity, who were equally willing to bring about the great deſign he had formed of thoroughly reforming the ſtate, now ſunk into luxury and debauch. For this purpoſe, attempts were made; and ſo far ſucceeded, that Leonidas thought it adviſable to abdicate the throne. But Ageſilaus, from intereſted views, acted ſo precipitately, that, while Agis was leading a body

body of Spartan troops to the aſſiſtance of the Achæans, a conſpiracy was formed for reſtoring Leonidas, whoſe ambition, pride, and luxury, had greatly contributed to effeminate the minds of the people. Leonidas, being now re-ſettled on the throne, tried every method poſſible to get Agis into his power; which he at laſt effected by the treachery of Amphares and Democharés. Being dragged away to the common priſon, the ephori conſtituted by Leonidas ſat ready to judge him. As ſoon as he came in, they aſked him, "How he durſt attempt to alter the government?" At which he ſmiled, without affording an anſwer; which provoked one of the ephori to tell him, "That he ought rather to weep; for they would make him ſenſible of his preſumption." Another aſked him, "Whether he was not conſtrained to do what he did by Ageſilaus and Lyſander?" To which the king, with a compoſed countenance, anſwered: "I was conſtrained by no man; the deſign was mine; and my intent was to have reſtored the laws of Lycurgus, and to have governed by them." "But do you not now," ſaid one of his judges, "repent of your raſhneſs?" "No," replied the king; "I can never repent of ſo juſt and honourable an intention." The ephori then ordered him to be taken away, and ſtrangled. The officers of juſtice refuſed to obey; and even the mercenary ſoldiers declined ſo unworthy an action. Whereupon Democharés, reviling them for cowards, forced the king into the room where the execution was to be performed. Agis about to die, perceiving one of the ſerjeants bitterly bewailing his misfortune: "Weep not, friend, for me," ſaid he, "who die innocently; but grieve for thoſe who are guilty of this horrid act. My condition is much better than theirs." Then, ſtretching out his neck, he ſubmitted to death with a conſtancy worthy both of

of the royal dignity, and his own great character. Immediately after Agis was dead, Amphares went out of the priſon-gate, where he found Ageſiſtrata; who threw herſelf at his feet: he, gently raiſing her up, pretended ſtill the ſame friendſhip as formerly; and aſſured her, ſhe need not fear any further violence ſhould be offered againſt her ſon; and that, if ſhe pleaſed, ſhe might go in, and ſee him. She begged her mother might alſo have the favour of being admitted: to which he replied, "Nobody ſhould hinder her." When they were entered, he commanded the gate ſhould be again locked, and the grand-mother to be firſt introduced. She was now grown very old, and had lived all her days in great reputation for wiſdom and virtue. As ſoon as Amphares thought ſhe was diſpatched, he told Ageſiſtrata ſhe might go in, if ſhe pleaſed. She entered: where, beholding her ſon's body ſtretched on the ground, and her mother hanging by the neck, ſhe ſtood at firſt aſtoniſhed at ſo horrid a ſpectacle: but, after a while, recollecting her ſpirits, the firſt thing ſhe did was to aſſiſt the ſoldiers in taking down the body; then covering it decently, ſhe laid it by her ſon's; where, embracing and kiſſing his cheeks, "O my ſon," ſaid ſhe, "it is thy too great mercy and goodneſs which hath brought thee and us to this untimely end." Amphares, who ſtood watching behind the door, ruſhed in haſtily; and with a furious tone and countenance, ſaid to her: "Since you approve ſo well of your ſon's actions, it is fit you ſhould partake in his reward." She, riſing up to meet her deſtiny, only uttered theſe few words: "I pray the gods that all this may redound to the good of Sparta." After which, ſhe ſubmitted to death with a compoſure and firmneſs that drew tears from the executioner. PLUT. IN AGID.

SIR

SIR William Aſkew, of Kelſay, in Lincolnſhire, was bleſſed with ſeveral daughters. His ſecond, named Anne, had received a genteel education; which, with an agreeable perſon, and good underſtanding, rendered her a very proper perſon to be at the head of a family. Her father, regardleſs of his daughter's inclination and happineſs, obliged her to marry a gentleman who had nothing to recommend him but his fortune, and being a confirmed bigot to the Romiſh Church. No ſooner was he convinced of his wife's regard for the doctrines of the reformation, than, by the inſtigation of the prieſts, he violently drove her from his houſe; though ſhe had borne him two children, and her conduct was unexceptionable. Abandoned by her huſband, ſhe came up to London, in order to procure a divorce, and to make herſelf known to that part of the court who either profeſſed, or were favourers of proteſtantiſm: but, as Henry VIII. with conſent of parliament, had juſt enacted the law of the ſix articles, commonly called the bloody ſtatute, ſhe was cruelly betrayed by her own huſband; and, upon his information, taken into cuſtody, and examined concerning her faith. The act above mentioned denounced death againſt all thoſe who ſhould deny the doctrine of *tranſubſtantiation*; or, that the bread and wine made uſe of in the ſacrament was not converted after conſecration into the *real* body and blood of Chriſt; or, maintain the neceſſity of receiving the ſacrament in both kinds; or affirm, that it was lawful for prieſts to marry; that the vows of celibacy might be broken; that private maſſes were of no avail; and that auricular, or confeſſion to a prieſt, was not neceſſary to ſalvation. Upon theſe articles, ſhe was examined by the inquiſitor, a prieſt, the lord-mayor of London, and the biſhop's chancellor; and to all their queries gave proper and

pertinent anſwers; but not being ſuch as they approved, ſhe was ſent back to priſon; where ſhe remained eleven days, to ruminate alone on her alarming ſituation, and denied the ſmall conſolation of a friendly viſit. The king's council being at Greenwich, ſhe was once more examined * by chancellor Wriotheſley, Gardiner biſhop of Wincheſter, Dr. Cox, and Dr. Robinſon; but not being able to convince her of her ſuppoſed errors, ſhe was ſent to the Tower. It was ſtrongly ſuſpected, that Mrs. Aſkew was favoured by ſome ladies of high rank; and that ſhe carried on a religious correſpondence with the queen †. So that the chancellor Wriotheſley, hoping

* Mr. Strype, from an authentic paper, gives us the following ſhort account of her examination, which may not, perhaps, be unentertaining, or uſeleſs to the reader: "Sir Martin Bowes, (lord-mayor) ſitting with the council, as moſt meet for his wiſdom, and ſeeing her ſtand upon life and death, I pray you, quoth he, my lords, give me leave to talk to this woman? Leave was granted. *Lord Mayor.* Thou fooliſh woman, ſayeſt thou, that the prieſt cannot make the holy body of Chriſt? *A. Aſkew.* I ſay ſo, my lord: for I have read that God made man; but that man made God I never yet read? nor, I ſuppoſe, ever ſhall read it. *Lord Mayor.* No! Thou fooliſh woman, after the words of conſecration, is it not the Lord's body? *A. Aſkew.* No: it is but conſecrated bread, or ſacramental bread. *Lord Mayor.* What if a mouſe eat it, after conſecration; what ſhall become of this mouſe? what ſayeſt thou, thou fooliſh woman? *A. Aſkew.* What ſhall become of her, ſay you, my lord? *Lord Mayor.* I ſay, that the mouſe is damned. *A. Aſkew.* Alack, poor mouſe!——Perceiving that ſome could not keep in their laughing, the council proceeded to the butchery and ſlaughter that they intended before they came there.

† About this time, Henry was afflicted with an ulcer in his leg. The queen, his laſt wife, Catharine Parr, attended him with the moſt dutiful care; and employed every art, which her ſagacity or affection could ſuggeſt, in order to ſoothe his pain, and divert his melancholy. His favourite topic of converſation was divinity: and Catharine, whoſe good ſenſe enabled her to talk on any ſubject, was frequently drawn into the argument; and, being a ſecret friend to the reformation, would ſometimes diſcover more of her ſentiments than were conſiſtent with her ſafety. Henry, incenſed at her preſumption in daring to differ from him, complained of her

hoping that he might diſcover ſomething that would afford matter of impeachment againſt that princeſs, the earl of Hertford, or his counteſs, who all favoured the reformation, ordered her to be put to the rack: but her fortitude in ſuffering, and her reſolution not to betray her friends, was proof againſt that diabolical invention. Not a groan, not a word could be extorted from her. The chancellor, provoked with what he called her obſtinacy, augmented her tortures with his own hands, and with unheard of violence: but her courage and conſtancy was invincible; and theſe barbarians gained nothing by their cruelties, but everlaſting diſgrace and infamy. As ſoon as ſhe was taken from the rack, ſhe fainted away; but, being recovered, ſhe was condemned to the flames. Her bones were diſlocated in ſuch a manner, that they were forced to carry her in a chair to the place of execution. While ſhe was at the ſtake, letters were brought her from the lord-chancellor, offering her the king's pardon, if ſhe would recant. But ſhe refuſed to look at them; telling the meſſenger, that "ſhe came not thither to deny her lord and maſter." The ſame letters were alſo tendered to three other perſons, condemned to the ſame fate; and who, animated by her example, refuſed to accept them. Whereupon the lord-mayor

her obſtinacy to Gardiner; who gladly embraced ſuch a favourable opportunity of widening the breach between them. He commended the king for the care he took of the orthodoxy of his ſubjects; and told him, that the more exalted the perſon was who was puniſhed, and the more nearly connected with his majeſty, the greater terror would the example ſtrike into others; and the more glorious would the ſacrifice appear to all ſucceeding ages. The chancellor, being conſulted, highly approved of what the biſhop had advanced; and Henry, actuated by his own impetuous temper, and encouraged by the advice of his counſellors, carried the matter to ſuch a length, as to order articles of impeachment to be drawn out againſt his own wife. But the ſecrecy and fidelity of Mrs. Aſkew, together with the prudent behaviour of the queen, ſaved her from the imminent danger ſhe was in.

commanded the fire to be kindled; and, with ſavage ignorance, cried out, *Fiat juſtitia*, let juſtice take its courſe. The faggots being lighted, ſhe commended her ſoul, with the utmoſt compoſure, into the hands of her Maker; and, like the great founder of the religion ſhe profeſſed, expired *praying for her murderers*, July 16, 1546, about the 25th year of her age.

MEMOIRS OF A. ASKEW. HIST. ENGL.

I do not know, if all circumſtances be conſidered, whether the hiſtory of this, or any other nation, can furniſh a more illuſtrious example than this I have now related. To her father's will, ſhe ſacrificed her own inclinations. To a huſband, unworthy of her affections, ſhe behaved with prudence, reſpect, and obedience. The ſecrets of her friends ſhe preſerved inviolable, even amidſt the tortures of the rack. Her conſtancy in ſuffering, conſidering her age and ſex, was equal, at leaſt, if not ſuperior, to any thing on record: and her piety was genuine and unaffected; of which ſhe gave the moſt exalted proof in dying a martyr for the cauſe of her religion, and liberty of conſcience. But who can read this example, and not lament and deteſt that ſpirit of cruelty and inhumanity which is imbibed and cheriſhed under a notion of zeal for religion, in the church of Rome! a ſpirit repugnant to the feelings of nature, and directly oppoſite to the conduct and diſpoſition of the great Author of our faith, who came not to deſtroy men's lives, but to ſave them; and, inſtead of delighting in the death of a ſinner, gave his own life a ranſom for theirs. On the contrary, who that is not ſunk into brutality can ſee, without horror, a man, a prieſt pretending to be influenced by the love and honour of God, torturing a woman whoſe youth and beauty might have diſarmed the moſt ſavage reſentment, and often wearying himſelf in the diabolical ſervice,

vice, committing her to the flames, for not believing the groſſeſt abſurdities and impoſſibilities? Who can ſee animoſities, hatred, and variance, encouraged and fomented between man and wife, and the one prompted and perſuaded to deſtroy, and contrive the death of the other, and not abandon principles that juſtify ſuch a practice?

# CONTINENCE.

## SENTIMENTS.

THIS is a virtue that makes but an inconſiderable figure in our days. However, we ought not to loſe our ideas of things, though we have debauched our true reliſh in our practice: for, after all, ſolid virtue will keep its place in the opinion of the wiſe and ſenſible part of mankind. And though cuſtom has not made it ſo ſcandalous as it ought to be to inſnare innocent women, and triumph in the falſhood; ſuch actions as we have here related muſt be accounted true gallantry, and riſe higher in our eſteem the farther they are removed from our imitation.

The force of cuſtom is prodigious and unaccountable: the bulk of mankind are enſlaved by it. They have little elſe to plead for moſt of their opinions, but the opinion of the multitude, which is one of the moſt erroneous, inconſiſtent, and variable rules, we can poſſibly proceed by. Their blind *prejudices*, with a mixture of ſtrong paſſions, are the governing principles of their actions. One of the ſureſt ways,

therefore, that can be taken, both to think and act wrong, is implicitly to follow the predominant taſte and biaſs of the *times*, i. e. the *guidance* of the *multitude*, the extravagance of their principles, and the licentiouſneſs of their behaviour. It is no wonder, then, ſince men appear to be ſo indolent, and inclined to ſubmit to and follow the *public leading* implicitly, that cuſtom is apprehended to give a ſort of ſanction to vice itſelf; and hinders them from diſcerning, in a clear and ſtrong light, its nature, baſeneſs, and deformity.

Continence conſiſts not in an inſenſibility or freedom from paſſions; but in the well ordering them.

One man may be much more cheaply virtuous than another, according to the different ſtrength of their paſſions.

The pleaſure of ſubduing an inordinate deſire, of denying an impetuous appetite, is not only nobler, but greater by far, than any that is to be found in the moſt tranſporting moments of gratification.

## EXAMPLES.

SCIPIO the younger, when only twenty-four years of age, was appointed by the Roman republic to the command of the army againſt the Spaniards. His wiſdom and valour would have done honour to the moſt experienced general. Determined to ſtrike an important blow, he forms a deſign of beſieging Carthagena, then the capital of the Carthaginian empire in Spain. His meaſures were ſo judiciouſly concerted, and with ſo much courage and intrepidity purſued, both by ſea and land, that, notwithſtanding a bold and vigorous defence, the capital was taken by ſtorm. The plunder was immenſe.

menſe. Ten thouſand freemen were made priſoners; and above three hundred more, of both ſexes, were received as hoſtages. One of the latter, a very ancient lady, the wife of Mandonius, brother of Indibiles, king of the Hergetes, watching her opportunity, came out of the crowd, and, throwing herſelf at the conqueror's feet, conjured him, with tears in her eyes, to recommend to thoſe who had the ladies in their keeping to have regard to their ſex and birth. Scipio, who did not underſtand her meaning at firſt, aſſured her, that he had given orders they ſhould not want for any thing. But the lady replied, "Thoſe conveniences are not what affect us. In the condition to which fortune hath reduced us, with what ought we not to be contented? I have many other apprehenſions, when I conſider, on one ſide, the licentiouſneſs of war; and, on the other, the youth and beauty of the princeſſes which you ſee here before us: for as to me, my age protects me from all fear in this reſpect." She had with her the daughters of Indibiles, and ſeveral other ladies of high rank, all in the flower of youth, who conſidered her as their mother. Scipio, then, comprehending what the ſubject of her fear was, "My own glory," ſays he, "and that of the Roman people, are concerned in not ſuffering that virtue, which ought always to be reſpected, wherever we find it, ſhould be expoſed in my camp to a treatment unworthy of it. But you give me a new motive for being more ſtrict in my care of it, in the virtuous ſolicitude you ſhew in thinking only of the preſervation of your honour, in the midſt of ſo many other objects of fear." After this converſation, he committed the care of the ladies to ſome officers of experienced prudence, ſtrictly commanding, that they ſhould treat them with all the reſpect they could pay to the mothers, wives, and daughters of

therefore, that can be taken, both to think and act wrong, is implicitly to follow the predominant taſte and biaſs of the *times*, i. e. the *guidance* of the *multitude*, the extravagance of their principles, and the licentiouſneſs of their behaviour. It is no wonder, then, ſince men appear to be ſo indolent, and inclined to ſubmit to and follow the *public leading* implicitly, that cuſtom is apprehended to give a ſort of ſanction to vice itſelf; and hinders them from diſcerning, in a clear and ſtrong light, its nature, baſeneſs, and deformity.

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## EXAMPLES.

SCIPIO the younger, when only twenty-four years of age, was appointed by the Roman republic to the command of the army againſt the Spaniards. His wiſdom and valour would have done honour to the moſt experienced general. Determined to ſtrike an important blow, he forms a deſign of beſieging Carthagena, then the capital of the Carthaginian empire in Spain. His meaſures were ſo judiciouſly concerted, and with ſo much courage and intrepidity purſued, both by ſea and land, that, notwithſtanding a bold and vigorous defence, the capital was taken by ſtorm. The plunder was immenſe.

menſe. Ten thouſand freemen were made priſoners; and above three hundred more, of both ſexes, were received as hoſtages. One of the latter, a very ancient lady, the wife of Mandonius, brother of Indibiles, king of the Hergetes, watching her opportunity, came out of the crowd, and, throwing herſelf at the conqueror's feet, conjured him, with tears in her eyes, to recommend to thoſe who had the ladies in their keeping to have regard to their ſex and birth. Scipio, who did not underſtand her meaning at firſt, aſſured her, that he had given orders they ſhould not want for any thing. But the lady replied, "Thoſe conveniences are not what affect us. In the condition to which fortune hath reduced us, with what ought we not to be contented? I have many other apprehenſions, when I conſider, on one ſide, the licentiouſneſs of war; and, on the other, the youth and beauty of the princeſſes which you ſee here before us: for as to me, my age protects me from all fear in this reſpect." She had with her the daughters of Indibiles, and ſeveral other ladies of high rank, all in the flower of youth, who conſidered her as their mother. Scipio, then, comprehending what the ſubject of her fear was, "My own glory," ſays he, "and that of the Roman people, are concerned in not ſuffering that virtue, which ought always to be reſpected, wherever we find it, ſhould be expoſed in my camp to a treatment unworthy of it. But you give me a new motive for being more ſtrict in my care of it, in the virtuous ſolicitude you ſhew in thinking only of the preſervation of your honour, in the midſt of ſo many other objects of fear." After this converſation, he committed the care of the ladies to ſome officers of experienced prudence, ſtrictly commanding, that they ſhould treat them with all the reſpect they could pay to the mothers, wives, and daughters of

their allies and particular friends. It was not long before Scipio's integrity and virtue were put to the trial. Being retired in his camp, ſome of his officers brought him a young virgin of ſuch exquiſite beauty, that ſhe drew upon her the eyes and admiration of every body. The young conqueror ſtarted from his ſeat with confuſion and ſurprize; and, like one thunder-ſtruck, ſeemed to be robbed of that preſence of mind and ſelf-poſſeſſion, ſo neceſſary in a general, and for which Scipio was remarkably famous. In a few moments, having rallied his ſtraggling ſpirits, he enquired of the beautiful captive, in the moſt civil and polite manner, concerning her country, birth, and connections; and finding that ſhe was betrothed to a Celtiberian prince, named Allucius, he ordered both him and the captive's parents to be ſent for. The Spaniſh prince no ſooner appeared in his preſence, than, even before he ſpoke to the father and mother, he took him aſide; and, to remove the anxiety he might be in on account of the young lady, he addreſſed him in theſe words: "You and I are young, which admits of my ſpeaking to you with more liberty. Thoſe who brought me your future ſpouſe, aſſured me, at the ſame time, that you loved her with extreme tenderneſs; and, her beauty left me no room to doubt it. Upon which, reflecting, that if, like you, I had thought on making an engagement, and were not wholly engroſſed with the affairs of my country, I ſhould deſire that ſo honourable and legitimate a paſſion ſhould find favour. I think myſelf happy in the preſent conjuncture, to do you this ſervice. Though the fortune of war has made me your maſter, I deſire to be your friend. Here is your wife: take her, and may the gods bleſs you with her. One thing, however, I would have you be fully aſſured of, that ſhe has been amongſt us as ſhe would have been in the houſe of

of her father and mother. Far be it from Scipio to purchaſe a looſe and momentary pleaſure at the expence of virtue, honour, and the happineſs of an honeſt man. No: I have kept her for you, in order to make you a preſent worthy of you and of me. The only gratitude I require of you for this ineſtimable gift is, that you would be a friend to the Roman people." Allucius's heart was too full to make him any anſwer; but, throwing himſelf at the general's feet, he wept aloud. The captive lady fell into the ſame poſture; and remained ſo, till the father burſt out into the following words: "Oh! divine Scipio! the gods have given you more than human virtue! Oh! glorious leader! Oh! wonderous youth! does not that obliged virgin give you, while ſhe prays to the gods for your proſperity, raptures above all the tranſports you could have reaped from the poſſeſſion of her injured perſon!"

The relations of the young lady had brought with them a very conſiderable ſum for her ranſom: but, when they ſaw that ſhe was reſtored to them in ſo generous and godlike a manner, they intreated the conqueror, with great earneſtneſs, to accept that ſum as a preſent; and declared, that by complying, that new favour would complete their joy and gratitude. Scipio, not being able to reſiſt ſuch warm and earneſt ſolicitations, told them, that he accepted the gift; and ordered it to be laid at his feet: then, addreſſing himſelf to Allucius, "I add," ſays he, "to the portion which you are to receive from your father-in-law this ſum; which I deſire you to accept as a marriage preſent."

If we conſider that Scipio was at this time in the prime of life, unmarried, and under no reſtraint, we cannot but acknowlege, that the conqueſt he made of himſelf was far more glorious than that of the Carthaginian empire: and tho' his treatment of

this captive prince was not more delicate and generous than what might juſtly be expected from a perſon endowed with reaſon and reflexion; yet, conſidering how few there are in his circumſtances who would have acted as he did, we cannot but applaud his conduct, and propoſe him as a ſuitable example to future ages. Nor was his virtue unrewarded. The young prince, charmed with the liberality and politeneſs of Scipio, went into his country to publiſh the praiſes of ſo generous a victor. He cried out, in the tranſports of his gratitude, "That there was come into Spain a young hero like the gods; who conquered all things leſs by the force of his arms, than the charms of his virtue, and the greatneſs of his beneficence." Upon this report, all Celtiberia ſubmitted to the Romans; and Allucius returned in a ſhout to Scipio, at the head of fourteen hundred choſen horſe, to facilitate his future conqueſts. To render the marks of his gratitude ſtill more durable, Allucius cauſed the action we have juſt related to be engraven on a ſilver ſhield, which he preſented to Scipio; a preſent infinitely more eſtimable and glorious than all his treaſures and triumphs. This buckler, which Scipio carried with him when he returned to Rome, was loſt, in paſſing the Rhone, with part of the baggage. It continued in that river till the year 1665, when ſome fiſhermen found it. It is now in the French king's cabinet.

LIV. lib. xxvi. c. 50. VAL. MAX. lib. iv. c. 3. ROLLIN'S ROM. HIST. vol. 5. p. 382. TATLER, Numb. 58.

THE circumſtance which raiſes Alexander the great above many conquerors, and, as it were, above himſelf, is the uſe he made of the victory after the battle of Iſſus. This is the moſt beautiful incident in his life. It is the point of view in which it is his

his intereſt to be conſidered; and it is impoſſible for him not to appear truly great in that view. By the victory of Iſſus he became poſſeſſed of the whole Perſian empire: not only Syſigambis, Darius's mother, was his captive, but alſo his wife and daughters, princeſſes whoſe beauty was not to be equalled in all Aſia. Alexander, like Scipio, was in the bloom of life, a conqueror, free, and not yet engaged in matrimony *: nevertheleſs, his camp was to thoſe princeſſes a ſacred aſylum, or rather a temple, in which their chaſtity was ſecured as under the guard of virtue itſelf; and ſo highly revered, that Darius, in his expiring moments, hearing the kind treatment they had met with, could not help lifting up his dying hands towards heaven, and wiſhing ſucceſs to ſo wiſe and generous a conqueror, who could govern his paſſions at ſo critical a time. Plutarch informs us more particularly, that the princeſſes lived ſo retired in the camp, according to their own deſire, that they were not ſeen by any perſon, except their own attendants; nor did any other perſon dare to approach their apartments. After the firſt viſit, which was a reſpectful and ceremonious one, Alexander, to avoid expoſing himſelf to the dangers of human frailty, made a ſolemn reſolution never to viſit Darius's queen any more. He himſelf informs us of this memorable circumſtance, in a letter written by him to Parmenio, in which he commanded him to put to death certain Macedonians, who had forced the wives of ſome foreign ſoldiers. In this letter was the following paragraph: "For as to myſelf, it will be found, that I neither ſaw, nor would ſee, the wife of Darius; and did not ſuffer any one to ſpeak of her beauty before me."

PLUT. IN ALEX.

* Et juvenis, et cœlebs, et victor.

IT

IT is remarked of Hannibal, the famous Carthaginian commander, that he always ſhewed uncommon wiſdom and continence with regard to the great number of women taken priſoners during the courſe of his wars; inſomuch, that no one would have imagined that he had been born in Africa, where incontinence is the predominant vice of the country. *Pudicitiam que eum tantum inter tot captivas habuiſſe, ut in Africa natum quivis negaret.*

JUSTIN, lib. xxxii, c. 4.

ISOCRATES informs us, that Nicoles, king of Solamin, glories in never having known any woman beſides his wife: and was amazed, that all other contracts of civil ſociety ſhould be treated with due regard, whilſt that of marriage, the moſt ſacred and inviolable of obligations, was broken through with impunity; and that men ſhould not bluſh to commit an infidelity with reſpect to their wives, of which, ſhould their wives be guilty, it would throw them into the utmoſt anguiſh and fury.

ISOC. IN NICOC. p. 67.

ANTIOCHUS, the third king of Macedon, perceiving a growing paſſion for the prieſteſs of Diana, a young lady of incomparable beauty, left his palace, and retired for ſome time into Epheſus; leſt the ſight of ſuch an alluring object might tempt him to tranſgreſs againſt the piety due to her order.

If you would be free from ſin, fly temptation. He that does not endeavour to avoid the one, cannot expect Providence to defend him from the other. If the firſt ſparks of vice were quenched, there would be no flame: for how can he kill who dares not meditate revenge? or he be an adulterer in act, that does not tranſgreſs in deſire? How can he be perjured, that fears an oath; or he defraud, who dares not allow himſelf to covet?

HENRY

HENRY VI. king of England, though unhappy in his family and government, was nevertheleſs poſſeſſed of many virtues. He was ſo remarkable for his chaſtity, that before his marriage he would not allow any lady of a ſuſpicious character and unguarded conduct, to frequent the court: and having obſerved one day ſome ladies with their boſoms uncovered, he turned away his eyes from the indecent object, and reprimanded them ſmartly in the ſimple dialect of the times; "Fy, fy," ſaid he, "for ſhame; forſooth, ye be to blame." RAPIN.

IN the reign of king Charles II. when licentiouſneſs was at its height in Britain, a yeoman of the guards refuſed the miſtreſs of a king. The lady, who was diſſatisfied with her noble lover, had fixed her eyes upon this man; and thought ſhe had no more to do than ſpeak her pleaſure. He got out of her way. He refuſed to underſtand her: and when ſhe preſſed him farther, he ſaid, "I am married." The ſtory reached the king, with all its circumſtances: but they who expected an extravagant laugh upon the occaſion were diſappointed. He ſent for the perſon: he found him a gentleman, though reduced to that mean ſtation; and "Odds fiſh, man," ſays he, "though I am not honeſt enough to be virtuous myſelf, I value them that are." He gave him an appointment, and reſpected him for life. BY-STANDER.

THE extreme parts of our united Scotland, whoſe people we deſpiſe for their poverty, are honeſt in this reſpect to a wonder; and in the Swede's dominion, towards the pole, there is no name for adultery. They thought it an offence man could not commit againſt man; and have no word to expreſs it in their language. The unpoliſhed Lapland peaſant with theſe thoughts is, as a human creature, much

much more reſpectable than the gay Briton, whoſe heart is ſtained with vices, and eſtranged from natural affection; and he is happier. The perfect confidence mutually repoſed between him and the honeſt partner of his breaſt entails a ſatisfaction even in the loweſt poverty. It gilds the humble hearth, and lights the cabin; their homely meal is a ſacrifice of thanks, and every breath of ſmoke ariſes in incenſe. If hand be laid upon hand, it is ſure affection; and if ſome infant plays about their knees, they look upon him and upon each other, with a delight that greatneſs ſeldom knows, becauſe it feels diſtruſt.

# CRUELTY.

## SENTIMENTS.

CRUELTY is ſo contrary to nature, that it is diſtinguiſhed by the ſcandalous name of inhumanity.

None more impatiently ſuffer injuries than thoſe who are moſt forward in doing them.

There never was found any pretended conſcientious zeal, but it was always moſt certainly attended with a fierce ſpirit of implacable cruelty.

Of all the monſtrous paſſions and opinions which have crept into the world, there is none ſo wonderful as that thoſe who profeſs the common name of Chriſtians, ſhould purſue each other with rancour and hatred for differences in their way of following the example of their Saviour. It ſeems ſo natural that

that all who purſue the ſteps of any leader ſhould form themſelves after his manners, that it is impoſſible to account for effects ſo different from what we might expect from thoſe who profeſs themſelves followers of the higheſt pattern of meekneſs and charity, but by aſcribing ſuch effects to the ambition and corruption of thoſe who are ſo audacious, with ſouls full of fury, to ſerve at the altars of the God of peace.

## EXAMPLES.

MR. Barnard, lecturer of St. Sepulchres, London, in the reign of Charles I. preached a ſermon in St. Mary's, Cambridge, in which were ſome paſſages againſt introducing Pelagian errors, and Romiſh ſuperſtitions, into the church of England. On his refuſing to make a public recantation, penned for him, he was fined by order of archbiſhop Laud, in the high commiſſion court, one thouſand pounds, ſuſpended from his miniſtry, condemned in coſts of ſuit, and committed to priſon.

ONE Workman, lecturer in the liberty of Gloceſter, was, for the offence of preaching againſt images, ſuſpended from his office, by the ſame archbiſhop; excommunicated, ordered to make recantation of his erroneous and ſcandalous doctrine, condemned in coſts of ſuit, and impriſoned. The corporation of Gloceſter, approving much of this man for his diligent performing the duties of his function, had, on account of his great family, granted him an annuity of twenty pounds per annum, under their common ſeal. For this act of generoſity, Laud ſummoned the mayor, and other of the aldermen,

aldermen, before the council table, as delinquents. The deed was cancelled, and two of the defendants fined ten pounds each, though their council alledged, that the grant ought firſt to have been proved illegal, and the whole corporation, whoſe act it was, made parties to the ſuit. The unfortunate Mr. Workman, thus deprived of his annuity, having after ſome months impriſonment obtained his liberty, taught children in private: Laud forbid him to follow this occupation. He then practiſed phyſic for the ſupport of his family; but the mercileſs Laud prohibited this reſource, the diſtreſſed man ſunk under his poverty and affliction, and in a ſhort time died.

PRYNNE's Trial of LAUD, p. 103, & ſeq.

ALEXANDER LEIGHTON, a doctor of divinity, a Scotchman and a zealous puritan, by deſire of ſome of the party had written and publiſhed a book, entitled, "Zion's Plea againſt Prelacy." It contained ſome warm imprudent invectives againſt the prelates and the conduct of thoſe in power. Soon after the publication of the work, without an information upon oath, or legal proof who was the author, Leighton, as he was coming from church, was arreſted by two high commiſſioned purſuivants. They dragged him to the houſe of Laud, where he was kept till ſeven in the evening without food. Laud returning at this time in great pomp and ſtate with Corbet, biſhop of Oxford, Leighton demanded to be heard. The haughty Laud did not deign to ſee him, but ſent him to Newgate. He was clapped into irons, and confined in an uninhabitable apartment, where, notwithſtanding the weather was cold and the ſnow and rain beat in, there was no convenient place to make a fire. From

Tueſday

Tueſday night to Thurſday noon he was unſupplied with food, and in this infernal dwelling was kept fifteen weeks, without any friend, not even his wife being ſuffered to come near him. His own houſe was in the mean time rifled by the officers of the high-commiſſion court, his wife and children treated by theſe ruffians with great barbarity, himſelf denied a copy of the commitment, and the ſheriffs of London refuſed to bail him at his wife's petition. At the end of fifteen weeks he was ſerved with a ſubpœna. Heath, the attorney-general, on an aſſurance that he ſhould come off well, extorted a confeſſion from him that he was the author of the book. An information was immediately lodged againſt him in the ſtar-chamber, by Heath. He confeſſed the writing of the book, but with no ſuch intention as the information ſuggeſted. He pleaded, that his aim was to remonſtrate againſt certain grievances in church and ſtate, under which the people ſuffered, to the end that the parliament might take them into conſideration, and give ſuch redreſs as might be for the honour of the king, the quiet of the people, and the peace of the church. This anſwer not being admitted as ſatisfactory, the following cruel ſentence, was, by this tyrannical court, pronounced againſt him, though ſick and abſent, viz.

"That he ſhould pay a fine of ten thouſand pounds to his majeſty's uſe; and in reſpect that the defendant had heretofore entered into the miniſtry, and the court of ſtar-chamber did not uſe to inflict any corporal or ignominious puniſhment upon any perſon ſo long as they continued in orders, the court referred him to the high-commiſſion, there to be degraded of his miniſtry; that done, for farther puniſhment, and example to others, the delinquent

linquent to be brought into the pillory at Weſtminſter (the court ſitting) and there whipped; after his whipping, to be ſet in the pillory for ſome convenient ſpace; to have one of his ears cut off, his noſe ſlit, and to be branded in the face with S S. for a ſower of ſedition; then to be carried to the priſon of the Fleet; and at ſome convenient time afterwards to be carried into the pillory at Cheapſide upon a market-day, to be there likewiſe whipped, then ſet in the pillory, have his other ear cut off, and then be carried back to the priſon of the Fleet, there to remain during life, unleſs his majeſty be graciouſly pleaſed to enlarge him." *

This ſentence was given at the end of Trinity-term. It was not till Michaelmas-term following, after the degradation, that it was put in execution.

On Friday, November the 16th, part of his ſentence was put in execution in this manner: In the New Palace-yard at Weſtminſter, in term time, he was ſeverely whipped, then put in the pillory, where he had one of his ears cut off, one ſide of his noſe ſlit, branded on one cheek with a red hot iron, with the letters S S. and afterwards carried back to the Fleet, to be kept in cloſe cuſtody. On that day ſevennight, his ſores upon his back, ears, noſe and face not being cured, he was whipped again at the pillory in Cheapſide, and there had the remainder of his ſentence executed upon him, by cutting off the other ear, ſlitting the other ſide of the noſe, and branding the other cheek. Dr. Leighton in his own account of this horrid execution adds, that the hangman was made half drunk,

* It is ſaid, that when this ſentence was pronounced, biſhop Laud pulled off his cap and gave God thanks for it. Inhuman wretch!

and

and enjoined to perform his office with ferocity; that he ſtood, after receiving the puniſhment of the laſh, almoſt two hours in the pillory, expoſed to froſt and ſnow, and then ſuffered the reſt; that being with theſe miſeries diſabled from walking, he was denied the benefit of a coach, and carried back to priſon by water, to the farther endangering of his life.

The treatment and proſecution of Dr. Leighton was notoriouſly illegal and inhuman: The judgement paſſed againſt him was by an arbitrary court, whoſe juriſdiction was unconſtitutional, in a manner created by the crown and cheriſhed as a never failing engine of deſpotiſm. The tyranny it exerted outwent every example of former ages: It was the ready miniſter of vengeance to all who oppoſed the weak and wicked deſigns of a bigoted, or arbitrary monarch (Charles I.); and entirely influenced in its conduct by the perſecuting furious ſpirit of an arrogant uſurping prie[illegible] (archbiſhop Laud) who was purſuing with the utmoſt violence the plan of an abſolute, independant, eccleſiaſtical government. The ſentence paſſed againſt the unhappy Leighton was directly contrary to the humane ſpirit of the Britiſh laws; and the ſingle inſtance of ſuch an execrable barbarity would have diſgraced the government of an abſolute monarch.

RUSWORTH, v. ii. p. 55, & ſeq. MACAULEY'S HIST. ENG. v. ii. p. 92, & ſeq.

OLYMPIAS, after the death of her ſon Alexander the Great, having taken king Philip and his wife Eurydice priſoners, confined them in ſo ſmall a place, that they could ſcarce turn themſelves in it; and cauſed them to be fed with the very worſt kind of food through a hole in the door. Perceiving

ing

ing that the people were far from being pleaſed with her conduct, and that they began to commiſerate the condition of the king and queen, ſhe reſolved to have them both diſpatched. In order to this, certain Thracians, armed with poignards, entered the place of their confinement, and with numberleſs wounds left the king dead upon the floor. Then a meſſenger preſented Eurydice with a dagger, a rope, and a cup of poiſon, telling her that Olympias left it to her choice by which ſhe ſhould die. "I pray the gods," ſaid ſhe, "that Olympias may have the ſame preſent made her." Then tearing her linen, ſhe bound up the bleeding wounds of her huſband, after which, with great intrepidity, ſhe ſtrangled herſelf with her own garter. After having thus murdered the king and queen, Olympias, with unheard of cruelty, broiled their innocent babe between two copper plates. But her barbarity did not long elude the vengeance it deſerved: for having once eſcaped danger by the majeſty of her appearance, ſhe was more concerned about forming a court than an army; and therefore taking with her many perſons of quality, ſhe, as if infatuated, ſhut herſelf up in the city of Pydna, where ſhe was beſieged by Caſſander. During the ſiege, the court fed on horſe-fleſh, the ſoldiers on their dead companions, and the elephants on ſaw-duſt. At laſt ſhe ſurrendered the place and her perſon to Caſſander, who permitted the relations of thoſe ſhe had murdered to glut their revenge on her perſon. After upbraiding her with her cruelty, and treating her with great indignity, they put an end to her life, by cutting her throat; after which ſhe was ſuffered to lie ſome time unburied, in return for the injury ſhe had done to the aſhes of Caſſander's brother, which ſhe had cauſed to be taken

taken out of the tomb, and thrown into the public ſtreets.

ARRIAN, JUSTIN.

COMMODUS, the Roman emperor, when but twelve years old, gave a ſhocking inſtance of his cruelty at Centumcellæ, now called Civita Vecchia, when finding the water in which he bathed ſomewhat too warm, he commanded the perſon who attended the bath to be thrown into the furnace; nor was he ſatisfied till thoſe who were about him pretended to have put his order in execution. After his ſucceſſion to the empire, he equalled, if he did not exceed, in cruelty, Caligula, Domitian, and even Nero himſelf; playing, we may ſay, with the blood of his ſubjects and fellow-creatures, of whom he cauſed great numbers to be racked and butchered in his preſence, merely for his diverſion. Hiſtorians relate many inſtances of his cruelty very odd and monſtrous. He cauſed one to be thrown to wild beaſts for reading the life of Caligua, written by Suetonius; becauſe that tyrant and he had been born on the ſame day, and in many bad qualities reſembled each other. Seeing one day a corpulent man paſs by, he immediately cut him aſunder; partly to try his ſtrength, in which he excelled all men, and partly out of curioſity, as he himſelf owned, to ſee his entrails drop out at once. He took pleaſure in cutting off the feet, and putting out the eyes of ſuch as he met in his rambles through the city: telling the former, after he had thus maimed them, by way of raillery, that they now belonged to the nation of the Monopodii; and the latter, that they were now become Luſcenii; alluding to the words *luſcinia*, a nightingale, and *luſcus*, one-eyed. Some he murdered becauſe they were negligently dreſſed;

dreſſed; others becauſe they ſeemed trimmed with too much nicety. He aſſumed the name and habit of Hercules, appearing publickly in a lion's ſkin, with a huge club in his hand, and ordering ſeveral perſons, though not guilty of any crimes, to be diſguiſed like monſters, that by knocking out their brains, he might have a better claim to the great deſtroyer of monſters. In ſhort, the ſhedding of blood ſeemed to be his chief diverſion.

EDWY aſcended the throne of England in the year 955. This young monarch was ſo remarkably handſome, that he acquired the ſirname of Panculus, or the fair. At his acceſſion to the throne he was highly eſteemed by Odo, archbiſhop of Canterbury, who crowned him with his own hands at Kingſton. The king had married a beautiful lady, Ælgiva, or Æthelgiva, whoſe very name imports that ſhe was of a noble extraction, if not nearly related to the crown. But this match not pleaſing the biſhop, ſome of the nobility gave riſe to ſuch a ſeries of troubles as deprived her of her life, and Edwy of part of his kingdom. After his coronation dinner, the youthful king, perhaps to avoid the exceſſive drinking then too common in ſuch entertainments, withdrew to enjoy the converſation of his beautiful bride, who was in company with her mother, in a private apartment. The nobility reſenting Edwy's abſence, as a great indecorum, the archbiſhop commanded him to be fetched back again. When every body elſe refuſed, one Dunſtan, an unworthy favourite of the late king, was very ready to execute Odo's orders: he ruſhed into the queen's apartment, and after reproaching him with his fondneſs, dragged him to the company. Such an outrage on majeſty could not fail to excite the reſentment of the young monarch;

monarch; and the king's friends, who were offended at the over-bearing pride of the abbot, uſed all their intereſt to have him removed from court. In ſhort, after being accuſed, not without juſtice, of embezzling the public monies in the late reign, he was baniſhed the kingdom. Odo, the archbiſhop, thinking the honour of the prieſthood wounded by the exile of Dunſtan, was determined to revenge his diſgrace: with this view he ordered a party of ſoldiers to fetch the beauteous queen from the palace of her huſband, commanded her face to be ſeared with a red-hot iron, and then tranſported her into Ireland. A conſpiracy was immediately formed againſt the king. The Mercians and Northumbrians were allured into the meaſures of the archbiſhop. Edgar, the king's younger brother, was ſet up for their monarch, who recalled Dunſtan, and put himſelf under his direction. The archbiſhop, to wound him in a part ſtill more tender than the loſs of his crown, pronounced a formal divorce between him and his wife; and the king's affairs were in ſo bad a ſituation, that he was compelled to ſubmit to the ſentence. Edgar by this time had made himſelf maſter of the kingdom, and obliged his brother Edwy to take ſhelter in the city of Gloceſter. Thither the queen was haſtening, having returned from Ireland with a face almoſt as beautiful as ever, the ſcars being healed up, and with a determined reſolution to ſhare the fate of her huſband. But ſuch was the cruel diſpoſition of Odo, that being informed of her return, he ordered his dependants to ſeize and hamſtring her; and is ſaid to have put her to death at Gloceſter. Robbed of the converſation of a wife, whom he tenderly loved; ſtripped of his kingdom by an unnatural rebellion; and deſerted by his ſubjects, the king gave himſelf up to the firſt tranſports of grief, which

ſettled

ſettled in an inveterate melancholy that put an end to his life. RAPIN.

ALEXANDER JANNÆUS, prince and high-prieſt of the Jews, being affronted at the feaſt of tabernacles, a civil war enſued between him and his ſubjects. In the courſe of this war, which continued for ſix years, Alexander, having taken a city wherein a great number of them had ſhut themſelves up, carried eight hundred of them to Jeruſalem, and cauſed them all to be crucified in one day. When they were fixed to the croſs, he ordered their wives and children to be brought out, and to have their throats cut before their faces. During this cruel execution the high prieſt regaled his wives and concubines in a place from which they ſaw all that paſſed; and this ſight was to him and them the principal part of the entertainment. Horrid gratification! JOS. ANTIQ. 13. 21.

THE principal deity worſhipped by the Carthaginians was called Chronus, who according to Q. Curtius, and an infinity of other authors, was the Saturn of the Latins, and in Scripture ſtiled Moloch. The ſacrifices offered up to this deity were children of the moſt diſtinguiſhed families. Diodorus ſays they had a brazen ſtatue of him, the hands of which were extended in act to receive, and bent downwards in ſuch a manner as that the child laid thereon immediately dropped into a hollow, where was a fiery furnace, in which it was burnt alive. Sometimes grown perſons were the unhappy victims ſacrificed to appeaſe this bloody deity: for upon the ſignal defeat of the Carthaginian army by Agathocles, three hundred citizens voluntarily offered up themſelves to render him more propitious to their country. The ceremonies obſerved upon this occaſion

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SELDEN. DE DIIS SYR. PLUT. DE SUPERST.

We are not to conclude from the foregoing inſtances that cruelty is a property of human nature. No, it is only an excreſcence of it: for who would argue from the natural or acquired hardneſs and inſenſibility of a few miſcreants to the temper and texture of the whole ſpecies. A Nero or a Caligula are in reality not the rule of nature; but the exception to it: and notwithſtanding theſe untoward appearances, which ariſe from the very nature of liberty and virtue, an exact and thorough enquiry into the formation of the human mind would convince every unprejudiced perſon that all thoſe qualities which are truly original and inherent are beneficial and ſalutary; and that ſuch as are of

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a contrary tendency are adventitious and accidental. The heart of a man is naturally diffuſive, its kind wiſhes ſpread abroad over the face of the creation; and thouſands there are who delight in nothing ſo much as in doing good: but, as the ſame water which at one time flows along in gentle ſtreams, gladdening a thouſand fields in its progreſs, may at another be congealed in ice; ſo pity, benevolence, and even humanity, may be frozen in the mind, and by the prevailing force of ſome contrary qualities be reſtrained in their operation. Theſe examples therefore are not without their uſe; they place before us in the ſtrongeſt light the deplorable condition of man, when the voice of reaſon and conſcience is not attended to, or when man is left unreſtrained to himſelf, and given over to the impulſe of ungoverned paſſions. They ſhew us likewiſe the neceſſity of correcting thoſe errors of education, which may generate in particulars the ſame barbarous ſpirit, and of checking every inclination to hardneſs of heart and exceſſive anger, leſt it ſhould ſwell into revenge, and revenge ſhould prompt us to cruelty. Children, perhaps, ought not to be allowed to ſee even the brute creation put to death, or to ſport with the miſeries of animals; much leſs ought they to be witneſſes of the dying agonies of unhappy convicts, for fear it ſhould degenerate into an inſenſibility to human pains; or accuſtom them to behold blood and ſlaughter with unpitying eyes.

But, what ſeems very aſtoniſhing is, that thoſe who have been bleſſed with the knowlege of the true God, who is repreſented to us under theſe endearing characters, The Father of mercies, and God of all conſolation, ſhould notwithſtanding be influenced by ſo diabolical a ſpirit; ſhould pretend they are pleaſing the Maker of mankind, while they are deſtroying his works in the moſt cruel and barbarous

barous manner: not for treaſonable practices, not for atrocious crimes, or being bad members of the community, but for difference in opinion; for not receiving, as true, the moſt ridiculous, inconſiſtent, and impious falſhoods: and yet, ſuch is the ſpirit and practice of ſome who call themſelves Chriſtians, as appears from the following examples:

IN the county of Thouloufe, in France, the Albigenſes, who had ſeparated from the church of Rome, were very numerous: the pope ſent his legate to make inquiſition againſt them; and wrote to Philip, the French king, to ſuppreſs them by force; and promiſed remiſſion of all ſins to whomſoever would take up arms againſt them, and deſtroy them. Raymond, earl of Thouloufe, was excommunicated by the pope, and his country given to whomſoever could ſeize it. A cruſade, or army of croſs-bearers, was raiſed, who attacked the heretics, (as they were called) took their cities, filled all places with blood and ſlaughter, and burnt many whom they took priſoners. In the year 1209 Biterre was taken by them, and all the inhabitants, without regard to age or ſex, cruelly put to the ſword; and the city itſelf burnt to the ground: and though there were ſome good catholics in it, the abbot Ciſteaux cried out, "Slay them all; for the Lord knows who are his." On which the ſoldiers ſlew them all without mercy. Circaſſone was alſo deſtroyed, and the captive heretics put to death by the moſt horrible inventions. This was their conſtant practice wherever their arms were ſucceſsful, tormenting, burning, and burying alive all they took captive. They indeed only hanged Aymerick, a nobleman and governor of La Vaur, and beheaded eighty of lower degree: to Girarda, Aymerick's ſiſter, they were ſo obliging as only to throw her into a pit, and cover her with

ſtones; while at Pulchra Vallis, after many indignities and cruel treatment, they burnt four hundred, and hanged fifty more. At Caſtres de Termis they put Raymond, lord of the place, into jail, where he died; and then burnt, in one large fire, his wife, ſiſter, and maiden daughter, with ſome other maiden ladies, whom they could not perſuade by promiſes or threats to embrace the Roman faith. BZOV. An. 1204. § 22. RAYNALD, An. 1209. § 23.

IN 1534, Francis I. ordered an inquiſition to be made at Paris againſt the proteſtants; ſome of which were diſcovered by informers, others apprehended on ſuſpicion, and put to the torture, and both ſorts burned, after a very barbarous manner: for, being tied to a pulley, they were drawn up a great height, then let down into the fire, preſently after ſnatched up again; and, after torturing them in this manner for ſome time, the executioner cut the rope, and they dropped into the flames, and were conſumed. Thoſe who were thought to be more learned than the reſt had their tongues cut out, and were then brought to the ſtake, and burnt.

IN England, likewiſe, the proteſtants have had a ſhare in the cruelties practiſed by the Romiſh clergy and church. For, upon queen Mary's coming to the crown, all the ſanguinary penal laws were revived; and in the ſpace of five years and four months, which that bloody woman reigned, there were burnt and roaſted, for their religion, five biſhops, twenty-one divines, eight gentlemen, eighty-four artificers, one hundred huſbandmen ſervants and labourers, twenty-ſix wives, twenty widows, nine virgins, two boys, and two infants: ſixteen

ſixteen periſhed in goals, and twelve were buried in dunghills. Others affirm, that in the two firſt years of the perſecution, in 1555, eight hundred were put to death *. Had Mary lived, the ſame barbarous

* This appears from a very ſingular and comical adventure, of which the account, as it has been copied from the papers of Richard, earl of Cork, and is to be found among the manuſcripts of Sir James Ware, is as follows: "Queen Mary, having dealt ſeverely with the proteſtants in England, about the latter end of her reign, ſigned a commiſſion to take the ſame courſe with them in Ireland: and, to execute the ſame with greater force, ſhe nominated Dr. Cole one of the commiſſioners. This doctor coming with the commiſſion to Cheſter, on his journey, the mayor of that city hearing that her majeſty was ſending a commiſſion into Ireland, and he, being a churchman, waited on the doctor; who, in diſcourſe with the mayor, taketh out of a cloak-bag a leather box, ſaying unto him, "Here is a commiſſion that ſhall laſh the heretics of Ireland," (calling the proteſtants by that title.) The good woman of the houſe being well affected to the proteſtant religion, and alſo had a brother, named John Edmonds, of the ſame, then a citizen in Dublin, was much troubled at the doctor's words: but, watching her convenient time when the mayor took his leave, and the doctor complimented him down ſtairs, ſhe opens the box, takes the commiſſion out, and places in lieu thereof a ſheet of paper, with a pack of cards wrapped up therein, the knave of clubs being faced uppermoſt. The doctor coming up to his chamber, ſuſpecting nothing of what had been done, put up the box as formerly. The next day going to the water-ſide, wind and weather ſerving him, he ſails towards Ireland, and landed on the 7th of October 1658, at Dublin. Then coming to the caſtle, the Lord Fitz-Walter, being lord-deputy, ſent for him to come before him and the privy-council: who, coming in, after he had made a ſpeech relating upon what account he came over, he preſents the box to the lord-deputy, who, cauſing it to be opened that the ſecretary might read the commiſſion, there was nothing ſave a pack of cards, with the *knave of clubs uppermoſt*; which not only ſtartled the lord-deputy and council, but the doctor, who aſſured them he had a commiſſion, but knew not how it was gone. Then the lord-deputy made anſwer, "Let us have another commiſſion, and we will ſhuffle the cards in the mean while." The doctor, being troubled in his mind, went away, and returned to England; and, coming to the court, obtained another commiſſion: but, ſtaying for a wind on the water-ſide, news came to him that the queen was dead; and *thus God preſerved the proteſtants in Ireland*.

Queen Elizabeth was ſo delighted with this ſtory, which was related to her by Lord Fitz-Walter on his return to England, that

barbarous tragedy would have been acted in Ireland.

IN the next reign, when the Spaniards invaded queen Elizabeth, by the inſtigation of pope Innocent VIII. as king Philip himſelf alledged, with their invincible Armada, what kind of tragedy they intended to act among us, we learn from the anſwers of Don Pedro, one of their principal captains, taken by Sir Francis Drake; who being aſked, what was the intent of their invading us? ſtoutly anſwered the lords who examined him, "What, but to ſubdue the nation, and root it out." And what meant you, ſaid the lords, to do with the catholics? "To ſend them, good men," ſaid he directly, "to heaven, as all you heretics to hell." Yea, ſaid the lords: what meant you to do with the whips of cord and wire, of which you have ſuch great plenty? "To whip," ſaid he, "you heretics to death." What would you have done with their young children? "They, ſaid he, who were above ſeven years old, ſhould have gone the way their fathers went; the reſt ſhould have lived in perpetual bondage, branded in the forehead with the letter L for Lutherans." Beſides this, the lords of Spain that were in the navy had divided among them all the noblemen's houſes in England by name; quartered the whole kingdom among one another; and had determined on ſundry manners of cruel

ſhe ſent for Elizabeth Edmonds, and gave *her a penſion* of 40l. a year during *her life*. See Cox's *Hiberniæ Anglicanæ*, or Hist. of Ireland, vol. ii. p. 108. Harl. Miscel. vol. v. p. 568.

Ireland, however, did not for ever eſcape: for in the reign of King Charles I. Oct. 23, 1641, a dreadful maſſacre began; when, in all, an hundred and forty thouſand perſons were deſtroyed, by innumerable barbarities; and put to death in cool blood, even before they ſuſpected themſelves to be in danger. Horrid effects of an antichriſtian ſpirit, and ſanguinary zeal!

deaths,

deaths, both for the nobility and the reſt of the people. The ladies, women, and maidens, were deſtined to all villainy: and the rich merchants houſes in London were put into a regiſter, by their very names, and aſſigned to the companies of the ſquadrons of their navy, for their ſpoil. This examination was delivered by the lord treaſurer Burleigh to the earl of Leiceſter, when the queen was in her camp, guarded by her army.

ACCOUNT OF THE SPANISH INVASION, publiſhed 1739.

THE Pariſian maſſacre was carried on with ſuch a deteſtable perfidy, and executed with ſuch a bloody cruelty, as would ſurpaſs all belief, were it not atteſted with the moſt undeniable evidence. In the year 1572, in the reign of Charles XI. many of the principal proteſtants were invited to Paris, under a *ſolemn oath* of ſafety, upon occaſion of the marriage of the king of Navarre with the French king's ſiſter, *viz.* the king of Navarre's mother, Coligni admiral of France, with other nobles. The queen-dowager of Navarre, a zealous proteſtant, was poiſoned by a pair of gloves, before the marriage was ſolemnized: and on the 24th of Auguſt 1572, being Bartholomew's day, about day-break, upon the toll of the bell of the church of St. Germain, the butchery began. The admiral was baſely murdered in his own houſe; and then thrown out of the window, to gratify the malice of the duke of Guiſe: his head was afterwards cut off, and ſent to the king and the queen-mother; and his body, after a thouſand indignities offered to it, hung up by the feet on a gibbet. After this, the murderers ravaged the whole city of Paris; and butchered in three days above ten thouſand lords, gentlemen, preſidents, and people of all ranks. An horrible ſcene

of things, ſays Thuanus, when the very ſtreets and paſſages reſounded with the noiſe of thoſe that met together for murder and plunder; the groans of thoſe who were dying, and the ſhrieks of ſuch as were juſt going to be butchered, were every where heard; the bodies of the ſlain thrown out of the windows; the courts and chambers of the houſes filled with them; the dead bodies of others dragged through the ſtreets; the blood running down the channels of them in ſuch plenty, that torrents of blood ſeemed to empty themſelves into the neighbouring river; and, in a word, an innumerable multitude of men, women with child, maidens, and children, were all involved in one common deſtruction; and the gates and entrances of the king's palace all beſmeared with their blood.

From the city of Paris the maſſacre ſpread almoſt throughout the whole kingdom. In the city of Meaux they threw above two hundred into jail; and, after they had raviſhed and killed a great number of women, and plundered the houſes of the proteſtants, they executed their fury on thoſe they had impriſoned, and calling them out one by one, they were killed, as Thuanus expreſſes it, like ſheep in a market; and the bodies of ſome were flung into ditches, and of others into the river Marne. In Orleans they murdered above five hundred men, women, and children, and enriched themſelves with their ſpoil. The ſame cruelties were practiſed at Angers, Troyes, Bourges, La Charité, and eſpecially at Lyons, where they inhumanly deſtroyed above eight hundred proteſtants; children hanging on their parents necks; parents embracing their children; putting ropes about the necks of ſome, dragging them through the ſtreets, and throwing them mangled, torn, and half dead into the river.

It

It would be endleſs to mention the butcheries made at Valence, Romainé, Rouen, &c. I ſhall therefore only add, that, according to Thuanus, above thirty thouſand proteſtants were deſtroyed in this maſſacre, or, as others, with greater probability affirm, above one hundred thouſand.

Thuanus himſelf calls this a moſt deteſtable villany; and in abhorrence of St. Bartholomew's-Day, uſed to repeat theſe words of P. Statius, SILV. v. ii. ver. 88. &c.

"Excidat illa dies ævo, ne poſtera credant
Secula. Nos certa taceamus, et obruta multa
Nocte tegi propriæ patiamur crimina gentis."

In the words of Job, chap. iii. ver. 3, &c. "Let that day periſh; and let it not be joined unto the days of the year. Let darkneſs and the ſhadow of death ſtain it, &c." And yet, as though this had been the moſt heroic tranſaction, and could have procured immortal glory to the authors of it, medals were ſtruck at Paris in honour of it.

But how was the news of this butchery received at Rome, that faithful city, that holy mother of churches! How did the vicar of Chriſt, the ſucceſſor of Peter, and father of the Chriſtian world, reliſh it? Let Thuanus tell the horrid truth. When the news, ſays he, came to Rome, it was wonderful to ſee how they exulted for joy. On the ſixth of September, when the letters of the pope's legate were read in the aſſembly of the cardinals, by which he aſſured the pope that all was tranſacted by the expreſs will and command of the king, it was immediately decreed that the pope ſhould march with his cardinals to the church of St. Mark, and, in the moſt ſolemn manner, give thanks to God, for ſo great a bleſſing conferred on the ſee of Rome, and

the chriſtian world; and that on the Monday after ſolemn maſs ſhould be celebrated in the church of Minerva, at which the pope Gregory XIII. and cardinals were preſent; and that a jubilee ſhould be publiſhed throughout the whole Chriſtian world, and the cauſe of it declared to be, to return thanks to God, for the extirpation of the enemies of the truth and church in France. In the evening the cannon of St. Angelo were fired, to teſtify the public joy, the whole city illuminated with bonfires; and no one ſign of rejoicing omitted that was uſually made for the greateſt victories obtained in favour of the Roman church.

See here, benevolent reader, the true portraiture of the Roman church! See here the genuine image of the Roman pontiff! He rejoices and ſolemnly thanks God for a maſſacre that all Europe heard of with horror and indignation! He declares this enormous perfidy and cruelty was a bleſſing conferred on the Roman ſee, and the butchery of above one hundred thouſand perſons of both ſexes in cool blood, and the plunder of their houſes, was a benefit to the Chriſtian world: and thus ſanctifies a deed as highly meritorious, which no one, that hath any degree of humanity, honour, compaſſion, virtue, or piety, can read without horror and trembling!

Nor hath the ſpirit of fanatic cruelty abated any thing of its rigour in latter ages. In October 1685, Lewis XIV. repealed the edict of Nantes, made by his predeceſſor Henry IV. for allowing the proteſtants the free uſe of their religion; and declared by him to be irrevocable; and which both Lewis XIII. and XIV. had themſelves ratified. And though Lewis XIV. acknowleged that he owed his crown to his proteſtant ſubjects, yet he ungratefully expelled one hundred and fifty thouſand of them out of his kingdom, dragooned

others

others into popery, ſent others, who refuſed to comply, for ſlaves, chained them in his gallies, took their children from them, and ſpared no violence to oppreſs and deſtroy them. And the late Lewis XV. was under the influence of the ſame bloody counſels, having hanged ſeveral of the proteſtant miniſters, and fined, dragooned, impriſoned, and otherwiſe cruelly treated many of thoſe unhappy people.

As many of my young readers may probably be ignorant of what is meant by "dragooning the proteſtants," I will conclude this article by informing them that it is a favourite and approved method of converting ſinners from the error of their ways unto God, of bringing them within the pale of the church, and placing them in a ſtate of ſalvation. It was the method made uſe of by the church of Rome to inſpire mankind with ſentiments of love and reverence for that God who "delighteth not in the death of a ſinner"—for the ſon of God "who came not to deſtroy men's lives, but to ſave them." Who bid Peter put up his ſword, and healed the wound he had rathly made—for that religion which knows and acknowleges no other means of ſpreading its benign and ſalutary influences than thoſe of perſuaſion and rational conviction.

The method of dragooning the French proteſtants, after the revocation of the edict of Nantes, under Lewis XIV. taken from a French piece tranſlated 1686.

"The troopers, ſoldiers, and dragoons went into the proteſtants houſes, where they marred and defaced their houſhold-ſtuff, broke their looking-glaſſes, and other utenſils and ornaments, let their wine run about their cellars, and threw about their corn, and ſpoiled it. And as to thoſe things which they could not deſtroy in this manner, ſuch as furniture

furniture of beds, linen, wearing-apparel, plate, &c. they carried them to the market-place, and ſold them to the Jeſuits, and other Roman catholics. By theſe means the proteſtants in Montaubon alone were, in four or five days, ſtripped of above a million of money. But this was not the worſt.

"They turned the dining-rooms of gentlemen into ſtables for their horſes; and treated the owners of the houſes where they quartered with the higheſt indignity and cruelty, laſhing them about from one to another, day and night, without intermiſſion, not ſuffering them to eat or drink; and, when they began to ſink under the fatigue and pains they had undergone, they laid them on a bed, and, when they thought them ſomewhat recovered, made them riſe, and repeated the ſame tortures. When they ſaw the blood and ſweat run down their faces and other parts of their bodies, they ſluiced them with water, and, putting over their heads kettle-drums turned upſide down, they made a continual din upon them, till theſe unhappy creatures loſt their ſenſes. When one party of theſe tormentors were weary, they were relieved by another, who practiſed the ſame cruelties with freſh vigour.

"At Negrepliſſe, a town near Montaubon, they hung up Iſaac Favin, a proteſtant citizen of that place, by his arm-pits, and tormented him a whole night by pinching and tearing off his fleſh with pinchers. They made a great fire round a boy of about twelve years old, who, with hands and eyes lifted up to heaven, cried out, "My God, help me!" And when they found the youth reſolved to die rather than renounce his religion, they ſnatched him from the fire juſt as he was on the point of being burnt.

"In ſeveral places the ſoldiers applied red-hot irons to the hands and feet of men, and breaſts of women.

women. At Nantes they hung up ſeveral women and maids by their feet, and others by their armpits, and thus expoſed them to public view ſtark-naked. They bound mothers that gave ſuck to poſts, and let their ſucking infants lie languiſhing in their ſight for ſeveral days and nights, crying, mourning, and gaſping for life. Some they bound before a great fire, and being half roaſted, let them go: a puniſhment worſe than death. Amidſt a thouſand hideous cries, and a thouſand blaſphemies, they hung up men and women by the hair; and ſome by their feet, on hooks in chimnies, and ſmoaked them with whiſps of wet hay till they were ſuffocated. They tied ſome under the arms with ropes and plunged them again and again into wells; they bound others like criminals, put them to the torture, and with a funnel filled them with wine, till the fumes of it took away their reaſon, when they made them ſay they conſented to be catholics. They ſtript them naked, and after a thouſand indignities, ſtuck them with pins and needles from head to foot. They cut and ſlaſhed them with knives; and ſometimes with red-hot pinchers took hold of them by the noſe, and other parts of the body, and dragged them about the rooms till they made them promiſe to be catholics, or till the cries of theſe miſerable wretches, calling upon God for help, forced them to let them go. They beat them with ſtaves, and thus bruiſed, and with broken bones, dragged them to church, where their forced preſence was taken for an abjuration. In ſome places they tied fathers and huſbands to their bed-poſts, and before their eyes raviſhed their wives and daughters with impunity. They blew up men and women with bellows till they burſt them. If any to eſcape theſe barbarities endeavoured to ſave themſelves by flight, they purſued them into the fields

fields and woods, where they ſhot at them like wild beaſts, and prohibited them from departing the kingdom (a cruelty never practiſed by Nero or Dioclesian) upon pain of confiſcation of effects, the gallies, the laſh, and perpetual impriſonment; inſomuch that the priſons of the ſea-port towns were crammed with men, women, and children, who endeavoured to ſave themſelves by flight from their dreadful perſecution. With theſe ſcenes of deſolation and horror, the popiſh clergy feaſted their eyes, and made only a matter of laughter and ſport of them. And though my heart akes whilſt I am relating theſe barbarities, yet for a perpetual memorial of the infernal cruelty practiſed by theſe monſters, I beg the reader's patience to lay before him two other inſtances, which, if he hath a heart like mine, he will not be able to read without watering theſe ſheets with his tears.

"The firſt is of a young woman, who being brought before the council, upon refuſing to abjure her religion, was ordered to priſon. There they ſhaved her head, ſinged off the hair from other parts of her body, and having ſtripped her ſtark naked, led her through the ſtreets of the city, where many a blow was given her, and ſtones flung at her: then they ſet her up to the neck in a tub full of water, where after ſhe had been for a while, they took her out, and put on her a ſhift dipt in wine, which, as it dried, and ſtuck to her ſore and bruiſed body, they ſnatched off again, and then had another ready dipped in wine to clap on her. This they repeated ſix times, hereby making her body exceeding raw and ſore. When all theſe cruelties could not ſhake her conſtancy, they faſtened her by her feet to a kind of gibbet, and let her hang in that poſture, with her head downward till ſhe expired.

"The

" The other is of a man in whoſe houſe were quartered ſome of theſe miſſionary dragoons. One day, having drank plentifully of his wine, and broken their glaſſes at every health, they filled the floor with the fragments, and by often walking over them, reduced them to very ſmall pieces. This done, in the inſolence of their mirth, they reſolved on a dance, and told their proteſtant hoſt that he muſt be one of their company, but as he would not be of their religion he muſt dance quite bare-foot; and thus bare-foot they drove him about the room, treading on the ſharp points of the broken glaſſes. When he was no longer able to ſtand, they laid him on a bed, and, in a ſhort time, ſtripped him ſtark-naked, and rolled him from one end of the room to the other, till every part of his body was full of the fragments of glaſs. After this they dragged him to his bed, and having ſent for a ſurgeon, obliged him to cut out the pieces of glaſs with his inſtruments, thereby putting him to the moſt exquiſite and horrible pains that can poſſibly be conceived.

" Theſe, fellow proteſtants, were the methods uſed by the moſt chriſtian king's apoſtolic dragoons to convert his heretical ſubjects to the Roman catholic faith! Theſe, and many other of the like nature, were the torments to which Lewis XIV. delivered them over, to bring them to his own church! and, as bigottry is unchangeably the ſame, theſe are the tortures prepared for you, if ever ſuch religion ſhould be permitted to become ſettled amongſt you. The conſideration of which made Luther ſay, what every man that knows any thing of Chriſtianity muſt agree with him in, " If you had no other reaſon to go out of the Roman church, this alone would ſuffice, that you ſee and hear how, contrary to the law of God, they ſhed innocent blood. This

ſingle

ſingle circumſtance ſhall, God willing, ever ſeparate me from the papacy. And if I was now ſubject to it, and could blame nothing in any of their doctrines; yet, for this crime of cruelty, I would fly from her communion, as from a den of thieves and murderers,"

SECKEND. HIST. LUTH. lib. ii. p. 116.

Had the Reformiſts been the very worſt members of ſociety, the moſt deteſtable miſcreants upon earth, the treatment they met with from the Perſecutors can never be defended even upon the principles of reaſon and policy. For, does ſound policy require that the celeſtial juſtice ſhould be transformed into an infernal fury, and employed in torturing malefactors by arts and inventions which are truly diabolical? For, though men may forfeit their claims to the benefits of ſociety, and, by infringing its laws, may ceaſe to be a part of the community; yet never can they forfeit all pretenſions to pity and benevolence, becauſe they can never ceaſe to be a part of the human ſpecies. Beſides, no end whatever can warrant the uſe of abſurd and unnatural means: and ſuch muſt the puniſhments in queſtion for ever be believed; unleſs it can be ſhewn, that they have at leaſt as much efficacy to prevent crimes as they certainly have to extinguiſh humanity. *God forbid ſuch diabolical principles ſhould prevail in the breaſts of any now living. Theſe are the portraits of ignorance, bigottry, enthuſiaſm, and prieſtcraft, rather than of any particular denomination of Chriſtians. Let us thank Providence that our lot has fallen in more enlightened, civilized, liberal, and bleſſed times.*

DISINTEREST-

# DISINTERESTEDNESS.

## SENTIMENTS.

HE who in good time firmly renounces a great name, a great authority, or a great fortune, delivers himſelf at once from a hoſt of troubles, from many reſtleſs nights, and, what is ſtill better, often from many crimes.

Many unjuſt grow rich, and pious, poor;
We would not change our virtue for their ſtore:
For conſtant virtue is a ſolid baſe,
Riches from man to man uncertain paſs.

Let no price or promiſes bribe thee to take part with the enemies of thy prince; whoever wins, thou art loſt. If thy prince proſper, thou art proclaimed a rebel, and muſt expect the conſequence; if the enemy prevail, thou art reckoned but a meritorious traitor: though he may like and love thy treaſon, yet he will hate and deſpiſe thee.

Nothing is a greater argument of a brave ſoul, and impregnable virtue, than for a man to be ſo much maſter of himſelf that he can either take or leave thoſe conveniencies of life, with reſpect to which moſt are either uneaſy without them, or intemperate with them.

## EXAMPLES.

NEVER man ſhewed a more generous diſintereſtedneſs with regard to himſelf, nor a more ſincere and unſhaken zeal for the public good, than the Theban general Epaminondas. He was of one of

of the greateſt and moſt opulent families in Thebes; but Polymnus, his father, had been ſo liberal in his education in furniſhing him with the beſt maſters that Greece could produce, not only in philoſophy, rhetoric, and other liberal ſciences, but for all ſorts of exerciſes and accompliſhments ſuitable to his rank; and the hopes he had conceived of him, as well as in the magnificent manner in which he rewarded them, that he had greatly injured his eſtate, and had hardly any other fortune to leave him than what he had beſtowed on him in this manner. Epaminondas trod ſo cloſely in his father's ſteps, and ſhewed ſuch a noble contempt of riches, that when Pelopidas, his intimate friend, and who was poſſeſſed at that time of a large fortune, would have made him many conſiderable preſents, he could never prevail on him to accept of them. As a more ſtriking inſtance of his generous virtue, we are told, that the Perſians, knowing of what conſequence it was to bring him over to their intereſt, ſpared neither promiſes nor bribes to effect it; but were ſo far from ſucceeding in it, that they received a very mortifying repulſe from him. Diomedon of Cyzicus, in particular, had been ſent to corrupt him, if poſſible, by a large ſum of money; and, before he ventured to attempt him, had, by the help of five talents, gained over a favourite of his, named Micythus, to ſound him upon it. Epaminondas rejected the offer with a ſcorn and indignation worthy of ſo great a patriot; telling him, "That he would never ſet the wealth of the whole world in competition with the intereſt of his country. It is plain," continued he, ſpeaking to the Perſian agent, "that you do not know me; and I am not ſurprized that you ſhould form a judgement of me from yourſelf, and therefore am ready to forgive you; but I adviſe you, at the ſame time, to make the beſt of your way home, before

fore you get a farther opportunity of corrupting another Theban. As for you," ſaid he to Micythus, "if you do not immediately return the five talents, I will infallibly deliver you up to the magiſtracy."

His behaviour to Jaſon was ſtill more noble and ſingular. He was lately come to Thebes to negociate an alliance with the Thebans. As he did not doubt but Epaminondas's narrow circumſtances would eaſily induce him to accept of ſome preſent from him, ſo he tried to gain his friendſhip by ſuch conſiderable ones as he thought would not meet with a refuſal from ſo indigent a perſon; but, to his great ſurprize, he found them not only rejected with the utmoſt ſcorn and indignation, but himſelf ſeverely reproved for offering them. "This attempt to corrupt me," ſaid that noble patriot, "I reſent as the greateſt indignity that can be offered me, and ſhall look upon it in no other view than as a declaration of war; and, as I am born a member of this free ſtate, I ſhall be ſo far from ſelling the freedom of voting of my fellow-citizens, that I will maintain it with all my might." This inflexibility was ſo much the more to be admired, becauſe it was dangerous to exaſperate ſo powerful a prince, who was bold and ſucceſsful, and at the head of an army hitherto victorious!

Not long after this, arrived Theanor, with preſents from Arceſius; and, upon debating whether they ſhould be accepted, Epaminondas declared againſt it in words to this effect, addreſſed to Theanor: "Jaſon reſented my rejecting the vaſt preſents with which he deſigned to corrupt me; and I gave him ſuch an anſwer as his attempt deſerved. Your offers are indeed more honourable, and conſiſtent with virtue, and as ſuch we eſteem them; but then they are like phyſic to a man in health. Should you, or any of our allies who imagined us to be at war, and incapable of maintaining it, ſend us a ſupply of men,

men, arms, and proviſion, but expect we ſhould accept of it, when they found us enjoying a profound peace? The caſe is much the ſame. Your generoſity has made you look upon us as ſinking under the poverty of our condition; whereas that very poverty, inſtead of being burthenſome to us, we look upon as our greateſt happineſs, glory, and delight, and as the moſt welcome gueſt that can come within our walls. The philoſophers who ſent you here, in that, made the nobleſt uſe they could of their wealth, and you may aſſure them, that we highly commend and thank them for it: but tell them, at the ſame time, that we make the right uſe of our poverty." Theanor, ſtill deſirous to engage him to accept ſomething valuable from him, begged that he would take at leaſt as much as would reimburſe him the charges which Polymnus, his father, had been at in the maintenance and funeral obſequies of his late præceptor Lyſis. To which he replied, "That Lyſis had abundantly repaid him, in the pains he took to make him cheriſh the practice of poverty." This occaſioned ſome friendly debate between them, in which Theanor endeavoured to make him ſenſible of the neceſſity of acquiring at leaſt an honourable competency; which only gave the other an opportunity of diſplaying his talent in praiſe of his favourite notion of poverty, which he did with ſuch forcible reaſoning as left Theanor without reply. The truth is, Epaminondas had a double view in practiſing and promoting this his darling virtue, viz. To keep himſelf proof againſt corruption; and, by his precepts and example, to reform, as much as in him lay, the luxury and diſſipation of the people. As neither bribes nor promiſes could gain him from the intereſt of his country, ſo neither threatnings nor dangers could make him betray the honour of it. It was this noble ardour that made him go and fight for it as a private centinel,

centinel, when his ungrateful countrymen had been induced by the prevailing faction to ſtrip him of all his poſts.

PLUT. COR. NEP. IN VIT. EPAM.

PTOLEMY Philadelphus, king of Egypt, having ſent to deſire the friendſhip of the Roman people, an embaſſy was diſpatched from Rome the following year in return for the civilities of Ptolemy. The ambaſſadors were Q. Fabius Gurges, Cn. Fabius Pictor, with Numerius his brother, and Q. Ogulinus. The diſintereſted air with which they appeared, ſufficiently indicated the greatneſs of their ſouls. Ptolemy gave them a ſplendid entertainment, and took that opportunity to preſent each of them with a crown of gold, which they received becauſe they were unwilling to diſoblige him by declining the honour he intended them; but they went the next morning, and placed them on the head of the king's ſtatues erected in the public parts of the city. The king likewiſe having tendered them very conſiderable preſents, at their audience of leave, they received them as they before accepted of the crowns; but before they went to the ſenate to give an account of their embaſſy, after their arrival at Rome, they depoſited all thoſe preſents in the public treaſury, and made it evident, by ſo noble a conduct, that perſons of honour ought, when they ſerve the public, to propoſe no other advantage to themſelves than the honour of acquitting themſelves well of their duty. The republic, however, would not ſuffer itſelf to be exceeded in generoſity of ſentiments. The ſenate and people came to a reſolution, that the ambaſſadors, in conſideration of the ſervices they had rendered the ſtate, ſhould receive a ſum of money equivalent to that they had depoſited in the public treaſury.

treaſury. This indeed was an amiable conteſt between generoſity and glory; and one is at a loſs to know to which of the antagoniſts to aſcribe the victory. Where ſhall we now find men who devote themſelves in ſuch a manner to the public good, without any intereſted expectations of a return: and who enter upon employments in the ſtate without the leaſt view of enriching themſelves.

But let me add too, where ſhall we find ſtates and princes who know how to eſteem and recompenſe merit in this manner? We may obſerve here, ſays Valerius Maximus, three fine models ſet before us in the noble liberality of Ptolemy, the diſintereſted ſpirit of the ambaſſadors, and the grateful equity of the Romans.

VAL. MAX. lib. iv. c. 3.

THE deputies of Philip, king of Macedon, offering great ſums of money in that prince's name to Phocion, the Athenian, and intreating him to accept them, if not for himſelf, at leaſt for his children, who were in ſuch circumſtances that it would be impoſſible for them to ſupport the glory of his name: "If they reſemble me, ſaid Phocion, the little ſpot of ground, with the produce of which I have hitherto lived, and which has raiſed me to the glory you mention, will be ſufficient to maintain them: if it will not, I do not intend to have them wealthy merely to foment and heighten their luxury." Alexander the Great, ſon of Philip, having ſent him an hundred talents, Phocion aſked thoſe who brought them upon what deſign Alexander had ſent him ſo great a ſum, and did not remit any to the reſt of the Athenians? "It is, replied they, becauſe Alexander looks upon you as the moſt juſt and virtuous man." Says Phocion, "Let him ſuffer me

me ſtill to enjoy that character, and be really what I am taken for." COR. NEPOS. IN. PHOC.

STRABO, king of the Sidonians, having declared in favour of Darius, the Perſian monarch, Alexander the Great, expelled him the kingdom, and permitted Hephæſtion, his beloved friend, to give the crown to whomſoever of the Sidonians he ſhould judge worthy of ſo exalted a ſtation. This favourite was quartered at the houſe of two brothers, who were young, and of the moſt conſiderable family in the city; to theſe he offered the crown, but they declined to accept it, telling him, that according to the laws of their country, no perſon could aſcend the throne, unleſs he were of the blood royal. Hephæſtion, admiring this greatneſs of ſoul, which could contemn what others ſtrive to obtain by fire and ſword, "Continue," ſays he to them, "in this way of thinking; you who before were ſenſible that it was much more glorious to refuſe a diadem than to accept it. However, name me ſome perſon of the royal family, who may remember, when he is king, that it was you that ſet the crown on his head." The brothers obſerving that ſeveral through exceſſive ambition aſpired to this high ſtation, and to obtain it paid a ſervile court to Alexander's favourites, declared that they did not know any perſon more worthy of the diadem than one Abdolonymus, deſcended, though at a great diſtance, from the royal line; but who at the ſame time was ſo poor, that he was obliged to get his bread by day labour in a garden without the city. His honeſty and integrity had reduced him, as well as many more, to that extreme poverty. Immediately the two brothers went in ſearch of Abdolonymus with the royal garments, and found him weeding his garden; they then ſaluted him king, and

and one of them addreſſed him thus: "You muſt now change your tatters for the dreſs I have brought you. Put off the mean and contemptible habit in which you have grown old. Aſſume the ſentiments of a prince; but when you are ſeated on the throne, continue to preſerve the virtue which made you worthy of it. And when you ſhall have aſcended it, and by that means become the ſupreme diſpenſer of life and death over all your citizens, be ſure never to forget the condition in which, or rather for which you were elected." Abdolonymus looked upon the whole as a dream, and, unable to gueſs the meaning of it, aſked, if they were not aſhamed to ridicule him in that manner? But, as he made a greater reſiſtance than ſuited their inclinations, they themſelves waſhed him, and threw over his ſhoulders a purple robe, richly embroidered with gold; then, after repeated oaths of their being in earneſt, they conducted him to the palace. The news of this was immedirtely ſpread over the whole city. Moſt of the inhabitants were overjoyed at it; but ſome murmured, eſpecially the rich, who, deſpiſing Abdolonymus's former abject ſtate, could not forbear ſhewing their reſentment upon that account in the king's court. Alexander commanded the new elected prince to be ſent for; and, after ſurveying him attentively a long while, ſpoke thus; "Thy air and mien do not contradict what is related of thy extraction; but I ſhould be glad to know with what frame of mind thou didſt bear thy poverty."—"Would to the gods," replied he, "that I may bear this crown with equal patience. Theſe hands have procured me all I deſired; and whilſt I poſſeſſed nothing, I wanted nothing." This anſwer gave Alexander an high idea of Abdolonymus's virtue: ſo that he preſented him not only with all the rich furniture which had belonged to

Strabo,

Strabo, and part of the Perſian plunder, but likewiſe annexed one of the neighbouring provinces to his dominions.

Q. CURT. lib. iv. c. 1. & lib. viii. c. 14.

CHOREGUS once ſerved his country as a ſtateſman and a general. The public good was the only object he kept conſtantly in view; and he regarded nothing with indifference that had a tendency to promote it. When he had once formed any deſign which might advance the common intereſt, the execution of it was certain, if he had no obſtacles to ſurmount but the cavillings of perverted reaſon, and the machinations of ſedition. The inconveniences of a project might induce him to drop it, but he was not to be diverted from his purpoſe by difficulties. Although he was the favourite of his prince, yet, far from ſtooping to gratify his vanity by ſervile adulation, he dared to ſet truth before him without a veil, and to confront him with it whereſoever he turned. This glorious and unſhaken integrity frequently expoſed him to the danger of loſing his poſt; but the public intereſt was always, in his opinion, to be preferred to his own: he deemed it greater honour to ſerve his prince, than to continue in his favour; and was leſs ſolicitous to avoid diſgrace than not to deſerve it. "I have already," ſaid he, "ventured my life in battle for my maſter's honour and my own; and ſhould I fear to riſque my fortune."

Happy the monarch, on whom indulgent heaven ſhall beſtow a miniſter like this! Alexanders and Cæſars, however rare, yet leſs ſo than diſintereſted miniſters of ſtate, who have no other end in view than the good of their country, and the glory of their prince.

The domeſtic troubles which happened at Rome about the year 294, excited great animoſity and diviſions among the people, the ſenate, and inferior officers. Herodonius, a very rich and powerful Sabine, and ſtill more bold and ambitious, taking advantage of the preſent unhappy poſture of affairs, endeavoured to make himſelf maſter of the city. With a body of exiles and ſlaves to about the number of four thouſand five hundred, he ſeized the capitol in the night. The conſul Valerius Publicola with much difficulty aſſembled an army, and defeated the inſurgents, but was unfortunately killed at the head of his troops. Another conſul was now to be choſen; but where to find a man poſſeſſed of ſuch eminent abilities as could ſilence diſcord, and reconcile the jarring ſentiments of the people; as could act with moderation on the one hand, and reſolution on the other; and have nothing ſo much at heart, as the good of the republic, was extremely difficult. However, after much deliberation, the choice fell on L. Quintus Cincinnatus. In conſequence of which the ſenate diſpatched deputies to invite him to take poſſeſſion of his office. He was at that time at work in his field, holding the plough himſelf. When he ſaw the deputies of the ſenate he ſtopped his oxen, much ſurprized at the croud of people, not knowing what they wanted. One of the number advanced, and gave him notice to dreſs himſelf in a more convenient garb; upon which he went into his cottage, put on his cloaths, and came to thoſe who waited for him. He was immediately ſaluted conſul. The purple robe was put on him, the lictors with their axes placed themſelves before him to execute his orders, and he was deſired to repair to Rome. That ſight gave him concern and affliction; he was ſilent for ſome time, and ſhed tears. When he ſpoke, he only ſaid, "My

"My field then will not be ſown this year." Happy times! Admirable ſimplicity! Poverty was not univerſally practiſed; but it was eſteemed and honoured; and not conſidered as a diſqualification for the higheſt dignities of the ſtate. The conduct of Quintus, during his conſulſhip, fully evinced what a noble nature, what conſtancy, and what greatneſs of ſoul, inhabited a poor wretched cottage.

Quintus, having entered upon office, informed himſelf of all that had paſſed in the invaſion of Herodonius. Taking occaſion from thence to call an aſſembly of the people, he aſcended the tribunal of harangues, and in a diſcourſe full of ſpirit, reſolution, and zeal for the public welfare, he firſt reproached the ſenate for their indolence and puſillanimity in giving way to the pretenſions of the tribunes; and, ſays he, whoſe whole merit conſiſts in making ſeditious ſpeeches, ſowing diſcord between the two orders of the ſtate, and prevailing by their intrigues to be continued two or three years in offices, and to act in it with tyrannical licence. The people he ſeverely reprimanded for their diſorders and rebellion, and then, with an intrepidity that amazed the ſenate, and ſtruck terror into the people, he laid before them the vigorous meaſures he intended to purſue; from which he aſſured them, neither their power, their envy, nor their intrigues ſhould ever divert him. His meaſures being well concerted, and his reſolution invincible, he quickly appeaſed the tumult, and reinſtated judiciary proceedings, which had been interrupted for many years. During the remainder of his conſulſhip, he rendered juſtice to all that applied for it; and terminated moſt diſputes in an amicable manner. He continued the whole day at his tribunal, was always eaſy of acceſs; and whatever the affair

to be conteſted might be, he acted in regard to every one with the utmoſt good nature and moderation. By ſo wiſe a conduct he rendered the government of the nobility ſo agreeable, that the poor, the common people, and perſons of the moſt contemptible condition, had no longer occaſion either to have recourſe to the tribunes againſt the oppreſſion of the powerful, or to demand new laws for the eſtabliſhment of equality in trials; ſo much were they ſatisfied with that which the conſul's equity obſerved to all alike, and his impartiality in all affairs.

So peaceful a government could not fail of applauſe; and the people, in conſequence, expreſſed their entire ſatisfaction in it. But what charmed them was, that Quintus, upon the expiration of his term, refuſed to be continued in office, with no leſs conſtancy than he had pain at firſt in accepting it. The ſenate, in particular, forgot nothing that might induce him to comply with being continued in the conſulſhip; but all their intreaties and ſolicitations were to no purpoſe. "Is it a wonder," ſays he, addreſſing himſelf to the ſenators, "that your authority ſhould be deſpiſed by the people? It is yourſelves that render it contemptible. Becauſe the people violate your decree*, in continuing their magiſtrates, you are for doing the ſame, that you may not be outdone by them in temerity, as if to ſhew moſt levity and licence were to have moſt power in the commonwealth. As to myſelf, that I may act directly the reverſe to the tribunes, I declare, that I will not ſuffer myſelf to be re-elected conſul in contempt of your decree." Then addreſſing himſelf to his colleagues, "I conjure you, Claudius," ſaid he, "to prevent the ſenate from committing ſo groſs a fault, and ſtrenuouſly to oppoſe

* The Roman conſuls were choſen annually.

poſe their deſign, if they perſiſt in it; and as to what concerns yourſelf, I deſire you to be aſſured, that far from taking offence at your oppoſition, as depriving me of an increaſe of honour, I ſhall conſider it as a mark of your friendſhip for me, as an exaltation of my own glory in the proof of my diſintereſtedneſs, and as a ſingular favour that will ſpare me the envy and ſhame which the continuation of the conſulſhip might otherwiſe draw upon me."

With the higheſt praiſes and bleſſings, he became the object of univerſal eſteem, admiration, and love. Quintus diveſted himſelf of the purple, and made haſte to return to his oxen, plough, and cottage, where he lived, as before, by the labour of his hands.

Is there any thing wanting to the glory of Quintus? Can the greateſt riches, the moſt ſuperb palaces, the moſt ſumptuous equipages, diſpute pre-eminence with the poor thatch and ruſtic furniture of our illuſtrious huſbandman? Do they leave behind them, in the minds, of thoſe that behold them, the ſame ſentiments as the ſimple relation of what regards Quintus gives the reader? Can any one, however prejudiced in favour of vanity and glare, deny him eſteem and admiration? There is then ſomething truly great, noble, and worthy, in the character of this Roman. What an happineſs is it for a ſtate, a province, a city, when thoſe who have the adminiſtration of the government approach, though at a diſtance, the ſentiments we admire in Quintus! an inflexible conſtancy for ſupporting good order and diſcipline, tempered with a mildneſs and candour proper for gaining the affection of the people; a wonderful art and ability in diſcerning and managing the paſſions; a conduct uniform, and always guided by reaſon, never by humour and caprice; a lover

of the public good, ſuperior to all paſſions and prejudices; an uniform diſintereſtedneſs, which never departs from itſelf; an indefatigable application to labour, and the duties of his function; a reſolution proof againſt all things in the adminiſtration of juſtice: and, above all, a tender and lively zeal for the defence of the poor and the weak unjuſtly oppreſſed. Quintus, by theſe rare and excellent qualities, appeaſed tumults, and put a ſtop to licentiouſneſs, during his conſulſhip; which others were not capable of effecting. States would enjoy perpetual tranquillity, were they governed by prudent, moderate, and equitable perſons.

No ſooner had this great man reſigned his office, than domeſtic troubles embroiled the ſtate afreſh. To complete its ruin, foreign enemies likewiſe ſeized the lucky opportunity of putting their deſigns in execution. The Sabines and the Æqui appeared in arms, and gained ſuch conſiderable advantages over the Romans as occaſioned univerſal terror and alarm. Aid was immediately diſpatched: but at a council, wherein the principal perſons of the ſenate were preſent, it was concluded, that the commonwealth ſtood in need of a dictator †. Upon which, the

† The power of a dictator was ſupreme and abſolute. He might proclaim war, levy forces, lead them out, or diſband them, without conſulting the ſenate. He could puniſh as he pleaſed; and from his judgement lay no appeal. This power was, however, only granted for ſix months, and upon the occaſion of dangerous wars, ſedition, or any ſuch emergency as required a ſudden and abſolute command. To make the authority of his charge the more awful, he had always twenty four bundles of rods, and as many axes, carried before him in public. Nor was he only inveſted with the joint authority of both the conſuls, whence the Grecians called him Διϋπατος or *double conſul*; but during his adminiſtration all other magiſtrates ceaſed, except the tribunes, and left the whole government in his hands. The firſt perſon who was inveſted with this ſovereign authority was Titus Largius Flavius, on account of the troubles occaſioned by the expulſion of Tarquinius Superbus, about

the conſul Nautius, by virtue of his office, nominated Quintus Cincinnatus. The deputies found him holding the plough, in the ſame garb as we have deſcribed him before, when elected conſul. They ſaluted him dictator, deſired him to go to Rome, and told him in what condition the army was. Having taken proper meaſures for the ſecurity of the capitol, he ordered all who were capable of bearing arms to aſſemble before ſun-ſet in the field of Mars; which was accordingly done with the utmoſt expedition. Then placing himſelf at the head of the troops drawn up, not only for marching, but for battle in caſe of neceſſity, he ſet out that very night, and in a few hours they perceived themſelves not far from the enemy. The dictator, having examined the form and extent of the camp of the Æqui as much as the night would admit, he made his army extend itſelf around them. A general engagement enſued, in which the Æqui were totally defeated; and, in order to draw from them a public confeſſion that their nation was conquered and ſubjected, he inſiſted that they ſhould lay down their arms, and paſs under the yoke *.

The dictator abandoned the whole camp of the enemy, which was very rich, only to his own troops. As to the army under the conſul Minucius, which had given way before the enemy, and



about the year of Rome 253 or 255. This office had the repute to be the only ſafeguard of the commonwealth in times of danger, for the ſpace of four hundred years; until Sylla and Julius Cæſar, having converted it into a tyranny, and rendered the very name odious, upon the murder of the latter a decree paſſed in the ſenate to forbid the uſe of it, upon any account whatſoever, for the future. KENNET'S ROM. HIST.

* The yoke was formed of two ſpears fixed in the earth, with a third laid a-croſs, and faſtened at the tops of them in the form of a gibbet. This was the higheſt infamy that could be inflicted on the vanquiſhed.

been repulſed back to their camp, he thought it an extraordinary favour to remit them the puniſhment ſo ſhameful a cowardice had deſerved. "You, ſoldiers," ſaid he, with a ſevere tone, "who were upon the point of being the enemy's prey yourſelves, you ſhall have no ſhare in the enemies ſpoils." Then, turning to the conſul, "As for you, L. Minucius," continued he, "till you begin to have the ſpirit and ability of a conſul, you ſhall command theſe legions only as lieutenant." Minucius was accordingly obliged to diveſt himſelf of the conſulſhip.

Quintus returned to Rome, where he received the honour of the moſt ſplendid triumph that ever adorned any general's ſucceſs: for having, in the ſpace of ſixteen days, during which he had been inveſted with the dictatorſhip, ſaved the Roman camp from the moſt evident danger, defeated and cut to pieces the army of the enemy, taken and plundered one of their fineſt cities, and left a garriſon in it; and, laſtly, gratefully repaid the Tuſculans, who had ſent an army to their aſſiſtance.

Theſe were ſome among many other advantages which this great man rendered his country. Senſible of their obligations, and deſirous to convince him of their regard and gratitude, the ſenate made him an offer of as much of the lands he had taken from the enemy as he ſhould think proper to accept, with as many ſlaves and cattle as were neceſſary to ſtock them. He returned them his thanks in terms of great acknowlegement; but would accept of nothing but a crown of gold, of a pound weight, decreed him by the army. He had no paſſion or deſire beyond the field he cultivated, and the laborious life he had embraced; more glorious and contented with his poverty, than the richeſt with their treaſures.

We

We may obſerve here, that the ſhining examples exhibited by Quintus, his love of poverty, his laborious induſtry in cultivating his field, his ſober and frugal life, and his zeal for ſerving his country *without reward*, were then the manners of the public, and conſtituted the character of the Roman people. Examples of this kind made ſo profound an impreſſion upon them, that in the latter times, when corruption prevailed, and even under the emperors, the ſame virtues were eſteemed in the perſons who practiſed them; which is a circumſtance not obſerved of any other people.

What force, what power, has virtue*! It lends its luſtre to all that ſurrounds it, and imparts to every thing an irradiation of glory and magnificence: whatever it touches becomes amiable, conſpicuous, and admirable, notwithſtanding an outſide that ſeems only proper to excite contempt.

WHEN Breſſe was taken by ſtorm from the Venetians, the chevalier Bayard ſaved a houſe from plunder, whither he had retired to have a dangerous wound dreſt which he had received in the ſiege, and ſecured the miſtreſs of the family and her two daughters who were hid in it. At his departure the lady, as a mark of her gratitude, offered him a caſket containing two thouſand five hundred ducats, which he obſtinately refuſed. But, obſerving that his refuſal was very diſpleaſing to her, and not caring to leave her diſſatisfied, he conſented to accept of her preſent, and calling to him the two young ladies to take his leave of them, he preſented each of them with a thouſand ducats to be added to their portion, and left the remaining five hundred to be



* Quidquid attigit, in ſimilitudinem ſui adducit, et tingit. Interdum domos totas, quas intravit, diſpoſuitque, condecorat quidquid tractavit, id amabile, conſpicuum mirabile facit.

SENECA, epiſt. 66.

diſtributed among the inhabitants that had bee plundered. VIE DU CHEV. BAYARD.

BUT, that we may have a better notion of the nobleneſs and greatneſs of a diſtintereſted mind, let us conſider, not in generals and princes, whoſe glory and power may ſeem perhaps to heighten the luſtre of this virtue, but in perſons of a lower rank who have nothing about them but the virtue itſelf to raiſe our admiration. A poor man who was door-keeper to a boarding houſe in Milan, found a purſe with two hundred crowns in it. The man who had loſt it, informed by a public advertiſement, came to the houſe, and giving good proof that the purſe belonged to him, the door-keeper reſtored it to him. The owner full of joy and gratitude offered his benefactor twenty crowns, which the other abſolutely refuſed. He then came down to ten, and afterwards to five, but finding him ſtill inexorable, he throws his purſe upon the ground, and in an angry tone, I have loſt nothing, ſays he, nothing at all if you thus refuſe to accept of any thing. The door-keeper then accepted of five crowns, which he immediately diſtributed among the poor. ROLLIN'S BELLES LETT.

# DRUNKENNESS.

## SENTIMENTS.

THE man who praiſes drinking, ſtands a ſot convicted on his own evidence.

It is very common that events ariſe from a debauch which are fatal, and always ſuch as are diſagreeable. With all a man's reaſon and good ſenſe about

about him, his tongue is apt to utter things out of mere gaiety of heart, which may diſpleaſe his beſt friends. Who then would truſt himſelf to the power of wine, if there were no other objection againſt it than this, that it raiſes the imagination, and depreſſes the judgement.

However this tribe of people may think of themſelves, a drunken man is a greater monſter than any that is to be found among all the creatures which God has made, as indeed there is no character which appears more deſpicable, and depraved, in the eyes of all reaſonable perſons, than that of a drunkard.

## EXAMPLES.

CYRUS, according to the manners of the Perſians, was from his infancy accuſtomed to ſobriety and temperance; of which he was himſelf a moſt illuſtrious example thro' the whole courſe of his life. When Cyrus was twelve years old, his mother Mandana took him with her into Media, to his grandfather Aſtyages, who, from the many things he had heard ſaid in favour of that young prince, had a great deſire to ſee him. In this court young Cyrus found very different manners from thoſe of his own country: pride, luxury, and magnificence, reigned here univerſally; all which did not affect Cyrus, who, without criticiſing or condemning what he ſaw, was contented to live as he had been brought up, and adhered to the principles he had imbibed from his infancy. He charmed his grandfather by his ſprightlineſs and wit; and gained every body's favour by his noble and engaging behaviour. Aſtyages, to make his grandſon unwilling to return home, made a ſumptuous entertainment, in which there was a vaſt plenty and profuſion of every thing that was nice and delicate. All this exquiſite cheer,

and

and magnificent preparation, Cyrus, looked upon with great indifference. "The Perſians," ſays he to the king, "inſtead of going ſuch a round-about way to appeaſe their hunger, have a much ſhorter to the ſame end; a little bread and a few creſſes with them anſwer the purpoſe." Aſtyages deſiring Cyrus to diſpoſe of all the meats as he thought fit, the latter immediately diſtributed them to the king's officers in waiting; to one, becauſe he taught him to ride; to another, becauſe he waited well upon his grandfather; and to a third, becauſe he took great care of his mother. Sacras, the king's cup-bearer, was the only perſon to whom he gave nothing. This officer, beſides the poſt of cup-bearer, had that likewiſe of introducing thoſe who were to have an audience of the king; and as he did not grant that favour to Cyrus as often as he deſired it, he had the misfortune to diſpleaſe the prince, who took this occaſion to ſhew his reſentment. Aſtyages, teſtifying ſome concern at the neglect of this officer, for whom he had a particular regard; and who deſerved it, as he ſaid, on account of the wonderful dexterity with which he ſerved him: "Is that all, Sir? replied Cyrus; if that be ſufficient to merit your favour, you ſhall ſee I will quickly obtain it; for I will take upon me to ſerve you better than he." Immediately Cyrus is equipped as a cup-bearer; and advancing gravely, with a ſerious countenance, a napkin upon his ſhoulder, and holding the cup nicely with three of his fingers, he preſented it to the king, with a dexterity and grace that charmed both Aſtyages and his mother Mandana. When he had done, he flung himſelf upon his grandfather's neck, and kiſſing him, cried out with great joy, "O Sacras, poor Sacras, thou art undone; I ſhall have thy place." Aſtyages embraced him with great fondneſs, and ſaid, "I am mighty well

pleaſed,

pleaſed, my ſon; nobody can ſerve with a better grace: but you have forgotten one eſſential ceremony, which is that of taſting." And indeed the cup-bearer was uſed to pour ſome of the liquor into his left hand, and to taſte it, before he preſented it to the king. "No, replied Cyrus; it was not through forgetfulneſs that I omitted that ceremony." "Why then, ſays Aſtyages; for what reaſon did you omit it?" "Becauſe I apprehended there was poiſon in the liquor." "Poiſon, child! how could you think ſo?" "Yes, poiſon*, papa, for not long ago, at an entertainment you gave to the lords of your court, after the gueſts had drank a little of that liquor, I perceived all their heads were turned; they ſung, made a noiſe, and talked they did not know what; you yourſelf ſeemed to have forgotten that you were a king, and they that they were ſubjects; and when you would have danced, you could not ſtand upon your legs." "Why, ſays Aſtyages; have you never ſeen the ſame thing happen to your father?" "No, never, ſays Cyrus." "What then; how is it with him when he drinks?" "Why, when he has drank, his thirſt is quenched; and that is all."

XENOPH. CYR. lib. i.

CLITUS was one of Alexander's beſt friends, an old officer, who had fought under his father Philip, and ſignalized himſelf on many occaſions. At the battle of the Granicus, as Alexander was fighting bare headed, and Roſaces had his arm raiſed in order to ſtrike him behind, he covered the king with his ſhield, and cut off the barbarian's hand. Hellenice, his ſiſter, had nurſed Alexander; and he loved her with as much tenderneſs as if ſhe had been his own mother. As the king, from theſe ſeveral

* Tutus in menſa capitur Auguſta cibus venenum in auro bibitur. SEN. THYEST. v. 453.

veral conſiderations, had a very great reſpect for Clitus, he intruſted him with the government of one of the moſt important provinces of his empire; and ordered him to ſet out the next day. In the evening, Clitus was invited to an entertainment, in which the king, after drinking to *exceſs*, began to celebrate his own exploits; and was ſo exceſſively laviſh of ſelf-commendation, that he even ſhocked thoſe very perſons who knew what he ſpoke was in general true. Clitus, who by this time, as well as the reſt of the company, was equally intoxicated, began to relate the actions of Philip, and his wars in Greece, perferring them to whatever was done by Alexander. Though the king was prodigiouſly vexed, he nevertheleſs ſtifled his reſentment; and it is probable that he would have quite ſuppreſſed his paſſion, had Clitus ſtopped there; but the latter growing more and more talkative, as if determined to exaſperate and inſult the king, he was commanded to leave the table. "He is in the right (ſays Clitus, as he roſe up) not to bear free-born men at his table, who can only tell him truth. He will do well to paſs his life among barbarians and ſlaves, who will pay adoration to his Perſian girdle, and his white robe." The king, no longer able to ſuppreſs his rage, ſnatched a javelin from one of the guards; and would have killed Clitus on the ſpot, had not the courtiers with-held his arm, and Clitus been forced, with great difficulty, out of the hall. However, he returned into it that moment by another door, ſinging, with an air of inſolence, verſes reflecting highly on the prince, who, ſeeing the general near him, ſtruck him with his javelin dead at his feet, crying out, at the ſame time, "Go now to Philip, to Parmenio, and to Attalus."

As ſoon as the king was capable of reflecting ſeriouſly on what he had done, his crime diſplayed itſelf

ſelf to him in the blackeſt and moſt dreadful light: for though Clitus had committed a great and inexcuſable fault, yet it muſt be confeſſed, that the circumſtances of the banquet extenuates, in ſome degree, or thows, in ſome meaſure, a veil over Clitus's conduct. When a king makes a ſubject his companion in a debauch, he ſeems, on ſuch an occaſion, to forget his dignity, and to permit his ſubjects to forget it alſo: he gives a ſanction, as it were, to the liberties, familiarities, and ſudden flights which wine commonly inſpires. A fault, committed under theſe circumſtances, is always a fault; but then it ought never to be expiated with the blood of the offender. This Alexander had generoſity enough to acknowlege; and, at the ſame time, perceived that he had done the vile office of an executioner, in puniſhing, by an horrid murder, the uttering of ſome indiſcreet words, which ought to be imputed to the fumes of wine. Upon this, he threw himſelf upon his friend's body, forced out the javelin, and would have diſpatched himſelf with it, had he not been prevented by his guards. He paſſed that night and the next day in tears, ſtretched on the ground, and venting only groans and deep ſighs. Q. CURT. PLUT. IN ALEX. JUST. lib. xii. c. 6, 7.

A certain author † compares anger, when united with power, to thunder: and, indeed, what havock does it then make! But how dreadful muſt it be when joined with drunkenneſs! We ſee this in Alexander. How unhappy was that prince, not to have endeavoured to ſubdue thoſe two vices in his youth; and to have been confirmed in them from the

† Fulmen eſt, ubi cum poteſtate habitat iracundia. PUB. SYR.

the example of one of his tutors! for it is aſſerted, that both were the conſequences of his education *. But what can be meaner, and more unworthy of a king, nay of a man, than drinking to exceſs? What can be more fatal or bloody than the tranſports of anger?

DURING Alexander's ſtay in Perſepolis §, he entertained his friends at a banquet, at which the gueſts drank as uſual, to exceſs. Among the women who were admitted to it maſked, was Thais, the courtezan, a native of Attica, and at that time miſtreſs to Ptolemy, who afterwards was king of Egypt. About the end of the feaſt, during which ſhe had ſtudiouſly endeavoured to pleaſe the king, in the moſt artful and delicate manner, ſhe ſaid, with a gay tone of voice, "That it would be matter of inexpreſſible joy to her were ſhe permitted (maſked as ſhe was, and in order to end the entertainment nobly) to burn the magnificent palace of Xerxes, who had burned Athens; and to ſet it on fire with her own hand; in order that it might be ſaid in all parts of the world, that the woman who followed Alexander, in his Expedition to Aſia, had taken much better vengeance on the Perſians, for the many calamities they had brought on the Grecians, than all the generals who had fought for them, both by ſea and land."

All

* Non minus error eorum nocet moribus, ſi quidem Leonides Alexandri pædagogus, ut a Babylonio Diogene traditur quibuſdam eum vitiis imbuit; quæ robuſtum quoque, et jam maximum regem ab illa inſtitutione puerili ſunt proſecuta. QUINTIL. lib. i. c. 1.

§ Perſepolis was at that time one of the fineſt cities in the world, the ancient reſidence of the Perſian monarchs, and the capital of their empire. Alexander had before poſſeſſed himſelf, either by force or capitulation, of a great number of incredibly rich cities: but all that was a triſle compared to the treaſures he found here; which, beſides the cloaths and furniture of ineſtimable value, amounted to an hundred and twenty thouſand talents, *i. e.* about eighteen millions of our money.

All the gueſts applauded the diſcourſe; when immediately the king roſe from table, (his head being crowned with flowers)and, taking a torch in his hand, he advanced forward to execute this mighty exploit. The whole company follow him, breaking out into loud exclamations; and afterwards, ſinging and dancing, they ſurround the palace. All the reſt of the Macedonians, at this noiſe, ran in crowds with lighted tapers, and ſet fire to every part of it. However, Alexander was ſorry, not long after, for what he had done; and thereupon gave orders for extinguiſhing the flames, but it was too late.

ALEXANDER, having invited ſeveral of his friends and general officers to ſupper, propoſed a crown as a reward for him who ſhould drink moſt. He who conquered on this occaſion was Promachus, who ſwallowed fourteen meaſures of wine, that is, eighteen or twenty pints. After receiving the prize, which was a crown worth a talent, *i. e.* about a thouſand crowns, he ſurvived his victory but three days. Of the reſt of the gueſts, forty died of their intemperate drinking.

WHEN this ſame prince was at Babylon, after having ſpent a whole night in carouſing, a ſecond was propoſed to him. He met accordingly; and there were twenty gueſts at table. He drank to the health of every perſon in company, and then pledged them ſeverally. After this, calling for Hercules's cup, which held an incredible quantity, it was filled, when he poured it all down, drinking to a Macedonian of the company, Proteas by name; and afterwards pledged him again, in the ſame furious and extravagant bumper. He no ſooner ſwallowed it, than he fell upon the floor. "Here then, cries Seneca, (deſcribing the fatal effects of drunkenneſs)

enneſs) in this hero, unconquered by all the toils of prodigious marches, to the dangers of ſieges and combats, to the moſt violent extremes of heat and cold; here he lies, ſubdued by his intemperance, and ſtruck to the earth by the fatal cup of Hercules." In this condition he was ſeized with a fever, which, in a few days, terminated in death. He was thirty-two years and eight months old, of which he had reigned twelve. No one, ſays Plutarch and Arrian, ſuſpected then that Alexander had been poiſoned; the true poiſon which brought him to his end was wine, which has killed many thouſands beſides Alexander. It was, ſays Seneca, *Intemperantia bibendi: et ille Herculaneus ac fatalis Scyphus condidit.* Epiſt. 83.

ANACHONIS, the philoſopher, being aſked by what means a man might beſt guard againſt the vice of drunkenneſs? He made anſwer, "By bearing conſtantly in his view the loathſome, indecent behaviour of ſuch as are intoxicated in that manner." Upon this principle, I ſuppoſe, was founded the cuſtom of the Lacedemonians of expoſing their drunken ſlaves to their children, who, by that means, conceived an early averſion to a vice which makes men appear ſo monſtrous and irrational.

DIONYSIUS, the younger tyrant of Syracuſe, was ſo addicted to this enervating folly, that he would ſometimes be drunk for a week or ten days together. By theſe means he ruined his conſtitution, impaired his faculties, and became ſo cruel, ridiculous, and contemptible, that, for their own preſervation and happineſs, his ſubjects were obliged to dethrone him.

THE ſon of Cyrillis, in a drunken fit, ſlew that holy man his father, and then moſt inhumanly put to

to death his mother, who was at that time big with child. He treated his ſiſters with great barbarity, and forcibly deflowered one of them. FRENCH ACAD.

But our own theatres and public places are too often diſturbed with the maudlin heroes of the bottle to need other examples of the deſpicable effects of drunkenneſs.

# EDUCATION.

## SENTIMENTS.

AN induſtrious and virtuous education of children is a better inheritance for them than a great eſtate. To what purpoſe is it, ſaid Crates, to heap up great riches, and have no concern what manner of heirs you leave them to?

The foundation of knowlege and virtue are laid in our childhood, and without an early care and attention we are almoſt loſt in our very cradles; for, the principles we imbibe in our youth, we carry commonly to our graves. EDUCATION MAKES THE MAN. To ſpeak all in a few words, children are but blank paper, ready indifferently for any impreſſion, good or bad; for they take all upon credit, and it is much in the power of the firſt comer to write ſaint or devil upon it, which of the two he pleaſes; ſo that one ſtep out of the way of the inſtitution is enough to poiſon the peace and reputation of a whole life. There is, however, in ſome tempers, ſuch a natural barrenneſs, that, like the ſands of Arabia, they are never to be cultivated, or improved: and *ſome will never learn any thing, becauſe they underſtand every thing too ſoon.* Give me, ſays Quintilian, (among his excellent rules for inſtructing youth) a child that is ſenſible of praiſe, and touched with glory, and that will cry at the ſhame

ſhame of being outdone, and I will keep him to his buſineſs by emulation; reproof will afflict, and honour will encourage him, and I ſhall not fear to cure him of his idleneſs.

The magiſterial ſeverity of ſome *pedagogues* frightens more learning out of children, than ever they can whip into them. Leſſons and precepts ought to be gilt and ſweetened, as we do pills and potions, ſo as to take off the guſt of the remedy; for it holds good, both in virtue and in health, that we love to be inſtructed, as well as phyſicked, with *pleaſure*. But none can be eminent without application and genius. To become an able man, in any profeſſion, three things are neceſſary, *nature*, *ſtudy*, and *practice*.

It is obſerved, that education is generally the worſe, in proportion to the wealth of the parents. Many are apt to think, that to dance, fence, ſpeak French, and to know how to behave among great perſons, comprehends the whole duty of a gentleman; which opinion is enough to deſtroy all the ſeeds of knowlege, honour, wiſdom, and virtue among us. To be prudent, honeſt, and good, are infinitely higher accompliſhments, than the being nice, florid, learned, or all that which the world calls great ſcholars and fine gentlemen.

Ageſilaus being aſked, What he thought moſt proper for boys to learn? anſwered, what they ought to do when they came to be men.

It is not in the power of every man to provide for his children, with regard to the good things of this world, in the manner he could wiſh, or they perhaps deſerve. His own circumſtances may be too narrow to make theirs eaſy; his own intereſt, merit, or abilities, too ſmall to recommend him to powerful favour and protection. But it is in every man's power to form their minds to the practice

tice of virtue, and inſtill into them, as early as poſſible, the principles of religion and morality. And, as piety ſtrengthens the bonds of filial, as well as of every other duty, thoſe children will always be the moſt obedient, tender, and affectionate, who act from conſcientious and religious principles.

Parents there are every day found among us, who ſhew their power only by the abuſe of it, who treat their children as ſlaves, who, yielding to every impulſe of paſſion and reſentment, always rebuke with aſperity, and chaſtiſe with rigour: but ſurely ſuch ſavages are a diſgrace to human nature. Youth hath a thouſand pleas to urge in its favour, which the deafeſt ear muſt liſten to. There are few faults indeed in children which are not pardonable; and half their errors ſhould only be attributed to inexperience and inadvertency.

A more dangerous, and certainly a much more frequent, error in parents, is an *unreſtrained* and *exceſſive* fondneſs. The various paſſions and affections of human nature begin very early to exert and diſplay themſelves; and if they are not properly reſtrained and directed, will of neceſſity have a fatal and unconquerable influence over the whole tenor of our lives. If we give up the reins to appetite, at an age when reaſon is too weak to guide them, and ſuffer the will to rule with deſpotic ſway, uncontrouled by judgement, and unawed by parental authority, every vice will gain ſtrength by habit, and every propenſity to evil take ſuch deep root in the ſoul as never to be extirpated. If the child be never corrected, it is moſt probable that the man will never be virtuous; and if the child be always complied with, the man will be always unhappy.

If we want to know the cauſes of all the abſurd methods in the education of youth, they may be traced to one ſource. The low prices at firſt eſtabliſhed,

bliſhed, and ſtill continued, to the maſters of ſchools for the inſtruction of each boy, when to all other maſters and artiſts whatſoever, the prices have increaſed in proportion to the increaſe of wealth. To them only, the ſtipend is the ſame as in the days of Henry VIIIth.

This neceſſarily obliges each maſter to make up in number, what is deficient in weight; and he is compelled, even to obtain a competency, to take more boys under his care than it is poſſible for him to give a proper attention to.

Larger ſums are given to the men who break and train their horſes and dogs, than to thoſe under whoſe diſcretion their children are to be formed either to good or to evil, to happineſs or miſery, for the reſt of their days.

"Pity it is," ſays the great Mr. Aſcham, "that commonly more care is had, yea and that among very wiſe men, to find out rather a cunning man for their horſe, than a cunning man for their children. They ſay nay, in word, but they do ſo in deed: for to one they will gladly give a ſtipend of two hundred crowns by the year, and loth to offer to the other two hundred ſhillings. God! that ſitteth in heaven laugheth their choice to ſcorn, and rewardeth their liberality as it ſhould. For he ſuffereth them to have tame and well-ordered horſes, but wild and unfortunate children; and therefore in the end they find more pleaſure in their horſe than comfort in their child."

## EXAMPLES.

IN a family where I lately ſpent ſome days on a viſit, I obſerved a very remarkable inſtance of the untoward management of two children. Young maſter is a boy of ſtrong, ungovernable paſſions, of

of no mean capacity, and an open, liberal temper; add to this, the diſadvantage that he is brought up to the proſpect of a great eſtate. The girl is of ſurpriſing natural parts, but pettiſh, ſullen, and haughty, though not without a conſiderable fund of native goodneſs. Both of them are exceſſively indulged by their parents. The father, who jumped into the eſtate by means of his relation to a wealthy citizen, is a ſtrange, ignorant, unpoliſhed creature; and, having had no education himſelf, has little notion of the importance of one, and is neither anxious about theirs, nor meddles in it; but leaves them to the chances of life, and the ordinary tract of training up children. The mother, a woman of great goodneſs, but who never had any of the improvements of education, is, you may very well believe, but little verſed in the arts of forming young minds; yet ſhe thinks herſelf qualified by her natural ſagacity, of which, indeed, ſhe has a conſiderable ſhare, for directing and managing her own children. But, though ſhe were better qualified than ſhe is, her immoderate fondneſs would baffle the niceſt management. Her ſon is her favourite, in whom ſhe ſees no fault; or, if they be too glaring to be hid, ſhe winks at them: and if any of the family, or friends complain of them to her, ſhe is ready to put the faireſt colouring on them, and is ready to aſcribe the complaints to ſome unreaſonable partiality or prejudice againſt her darling boy. The young gentleman, finding himſelf ſo ſecure of mamma's favour, takes all advantages, and ſtretches his prerogative to the utmoſt. The ſervants of the family he diſciplines with all the force his fiſts and feet are maſters of; and uſes ſtrangers who come to viſit the family with the moſt indecent familiarities: ſome he calls names, others he ſalutes with a ſlap, or pulls off their wigs, or treads on their toes, with many ſuch inſtances of

rough

rough courteſy. He is indulged, and (if I may uſe the expreſſion) trained in the love of money. It is made the reward of doing his taſk, and the end of all his labours. His pockets are generally full; at leaſt, money is never denied him, when he either coaxes or cries for it; and indeed I have ſeen him do both, with great dexterity. He is allowed to play, as much as he pleaſes, at cards, draughts, or any other game: and it is always for money. I have been diverted to ſee how the chances of the game have rouſed all his little paſſions. If he won, he triumphed over his adverſary with immenſe eagerneſs and joy; if he loſt, he cried, ſtormed, and bullied like a petty tyrant, and parted with his money with infinite regret. If the mother were provoked, at any time, to take notice of his irregularities, ſhe did it with ſo little judgement, and ſo much heat, that it had little or no influence. Perhaps ſhe frowned, and fired, and made a thundering noiſe for a while; but this was ſoon over, and maſter's tears, or ſullen ſilence, ſoon brought on a perfect reconciliation. She ſhewed no care, and ſteady indignation, ſuch as would have been ſufficient to produce a laſting effect; nor were her rebukes ſeconded with any ſubſtantial marks of diſpleaſure, ſo as to make a deep impreſſion on ſuch a perverſe child.

The young lady's temper is a little ſofter; but not leſs imperious: ſhe is brought up with a high opinion of the dignity of her rank, and contempt of the vulgar; therefore the little thing imagines herſelf already a very conſiderable perſonage, takes ſtate upon her in all companies, ſwells with rage at every little imaginary affront, and never thinks ſhe is treated with reſpect enough; the ſervants muſt pay her uncommon homage; ſhe muſt be helped at table before ſtrangers of an ordinary rank. Her pretty

pretty features must not be discomposed by crossing her; in short, humoured she must be in all things; and when her ladyship is drest in all her finery, she is admired, caressed, and exalted into a little queen. This makes her vain and insolent to a degree of extravagance. She and her brother have pretty nearly the same tasks set them. They read, write, dance, and play together; but will only read, or write, or do just as much as their little honours think proper. They go to learn as to some terrible task; are restless and impatient till it is over; and mind their tutor almost as much as the maid that puts them to bed: for his authority, not being duly supported by their parents, has no weight. In fine, they are so much humoured, so little restrained, and kept under proper government, that he must have more than the patience of a man, who can bear with their insolence; and almost the capacity of an angel to shape and improve them into any tolerable figure: though with the genius and temper they have, they might be taught any thing, or moulded into any form, were they under the influence of proper discipline and authority. Upon the whole, I could not help thinking them an instance of the indiscreet conduct of parents in the management of their children, whom, by an ill-judged fondness, they expose to the contempt and derision of mankind, and perhaps to irretrievable calamities.

EUGENIO is just out of his minority, and in the twenty-second year of his age; he practises the man with all that virtue and decency that makes his father's acquaintance covet his company; and indeed they may learn by his discourse the art of good reasoning, as well as the precepts of religion from his example. He is an entertaining companion to the gay young gentlemen his equals; and yet di-

vines and philoſophers take a pleaſure to have Eugenio among them. He is careſſed by his ſuperiors in honour and years; and though he is releaſed from the diſcipline of parental education, yet he treats the lady his mother with all the affectionate duty that could be deſired or demanded of him ten years ago: his father is content to ſee his own youth outſhone by his ſon, and confeſſes that Eugenio already promiſes greater things than Agathus did at thirty.

If you aſk whence theſe happy qualities ariſe, I grant there was ſome foundation for them in the very make of his nature, there was ſomething of a complexional virtue mingled with his frame; but it is much more owing to the wiſe conduct of his parents from his very infancy, and the bleſſing of Divine Grace attending their labours, their prayers, and their hopes.

He was trained up from the very cradle to all the duties of infant virtue, by the allurements of love and reward, ſuited to his age; and never was driven to practiſe any thing by a frown or a haſty word, where it was poſſible for kinder affections to work the ſame effect by indulgence and delay.

As faſt as his reaſoning powers began to appear and exert themſelves, they were conducted in an eaſy tract of thought, to find out and obſerve the reaſonableneſs of every part of his duty, and the lovely character of a child obedient to reaſon and to his parents will; while every departure from duty was ſhewn to be ſo contrary to reaſon, as laid an early foundation for conſcience to work upon: conſcience began here to aſſume its office, and to manifeſt its authority in dictates, and reproofs, and reflections of mind, peaceful or painful, according to his behaviour. When his parents obſerved this inward monitor to awake in his ſoul, they could better truſt him out of their ſight.

When

When he became capable of conceiving an Almighty and invisible Being, who made this world and every creature in it, he was taught to pay all due regards to this God his Maker; and from the authority and love of his father on earth, he was led to form right ideas (as far as childhood permitted) of the power, government, and goodness of the universal and supreme father of all in heaven.

He was informed why punishment was due to an offence against God or his parents, that his fear might become an useful passion to awaken and guard his virtue; but he was instructed, at the same time, that where he heartily repented of a fault, and returned to his duty with new diligence, there was forgiveness to be obtained both of God and man.

When at any time a friend interceded for him with his father, after he had been guilty of a fault, he was hereby directed into the doctrine of Jesus the Mediator between God and Man; and thus he knew him as an Intercessor, before he could well understand the notion of his sacrifice and atonement.

In his younger years he passed but twice under the correction of the rod; once for a fit of obstinacy and persisting in a falshood; then he was given up to severe chastisement, and it dispelled and cured the sullen humour for ever: and once for the contempt of his mother's authority he endured the scourge again, and he wanted it no more.

He was enticed sometimes to the love of letters, by making his lesson a reward of some domestick duty; and a permission to pursue some parts of learning, was the appointed recompence of his diligence and improvement in others.

There was nothing required of his memory but what was first (as far as possible) let into his understanding: and by proper images and representations, suited to his years, he was taught to form

ſome conception of the things deſcribed, before he was directed to learn the words by heart. Thus he was freed from the danger of treaſuring up the cant and jargon of mere names, inſtead of the riches of ſolid knowlege.

Where any abſtruſe and difficult notions occurred in his courſe of learning, his preceptor poſtponed them till he had gone through that ſubject in a more ſuperficial way; for this purpoſe he paſſed twice through all the ſciences; and to make the doctrines of Chriſtianity eaſy to him in his childhood, he had two or three Cathechiſms compoſed by his tutor, each of them ſuited to his more early or more improved capacity, till at twelve years old he was thought fit to learn that public form, which is more univerſally taught and approved.

As he was inured to reaſoning from his childhood, ſo he was inſtructed to prove every thing, according to the nature of the ſubject, by natural or moral arguments, as far as years would admit: and thus he drew much of his early knowlege from reaſon or from revelation by the force of his judgment, and not merely from his teachers by the ſtrength of his memory.

His parents were perſuaded indeed that they ought to teach him the principles of virtue while he was a child, and the moſt important truths of religion both natural and revealed, before he was capable of deriving them from the fund of his own reaſon; or of framing a religion for himſelf out of ſo large a book as the Bible. They thought themſelves under the obligation of that divine command, "Train up a child in the way that he ſhould go, and when he is old he will not depart from it." And therefore from a child they made him acquainted with the Holy Scriptures, and perſuaded him to believe that they were given by the inſpiration

tion of God, before it was poſſible for him to take in the arguments from reaſon, hiſtory, tradition, &c. which muſt be joined together to confirm the ſacred canon, and prove the ſeveral books of the Bible to be divine. Thus like Timothy "he continued in the things which he had learned and had been aſſured of, knowing of whom he had learned them. "Yet as his years advanced, they thought it requiſite to ſhow him the ſolid and rational foundations of his faith, that his hope might be built upon the authority of God and not of men.

After he arrived at fifteen he was ſuffered to admit nothing into his full aſſent till his mind ſaw the rational evidence of the propoſition itſelf; or at leaſt till he felt the power of thoſe reaſons which obliged him to aſſent upon moral evidence and teſtimony where the evidences of ſenſe or of reaſon were not to be expected. He knew that he was not to hope for mathematical proofs that there is a pope at Rome, that the Turks have dominion over Judea, that St. Paul wrote an epiſtle to the Romans, that Chriſt was crucified without the gates of Jeruſalem, and that in three days time he roſe from the dead; and yet that there is juſt and reaſonable evidence to enforce and ſupport the belief of all theſe. Where truths were too ſublime for preſent comprehenſion he would never admit them as a part of his faith till he ſaw the full evidence of a ſpeaking God and a divine revelation.

His tutor never impoſed any thing on him with a magiſterial air, but by way of advice recommended to him ſuch ſtudies and ſuch methods of improvement, as his experience had long approved; he gave frequent hints of the danger of ſome opinions, and the fatal conſequences of ſome modiſh and miſtaken principles. He let him know generally what ſentiments he himſelf embraced among the divided opinions of the age; and what clear and comprehen-

ſive knowlege, what ſatisfaction of judgment, ſerenity of mind, and peace of conſcience, were to be found in the principles which he had choſen; but he exhorted his pupil ſtill to chooſe wiſely for himſelf, and led him onward in the ſciences, and, in common and ſacred affairs, to frame his own ſentiments by juſt rules of reaſoning: though Eugenio did not ſuperſtitiouſly confine his belief to the opinions of his inſtructor, yet he could not but love the man that indulged him ſuch a liberty of thought and gave him ſuch an admirable clue, by which he let himſelf into the ſecrets of knowlege, human and divine: thus under the happy and inſenſible influences of ſo prudent a ſupervisor he traced the paths of learning, and enjoyed the unſpeakable pleaſure of being his own teacher, and of framing his opinions himſelf. By theſe means he began early to uſe his reaſon with freedom, and to judge for himſelf, without a ſervile ſubmiſſion to the authority of others; and yet to pay a juſt and ſolemn deference to perſons of age and experience, and particularly to thoſe who were the proper and appointed guides of his youth, and who led him on ſo gently in the paths of knowlege.

He was not kept a ſtranger to the errors and follies of mankind, nor was he let looſe among them, either in books or in company, without a guard and a guide. His preceptor let him know the groſs miſtakes and iniquities of men, ancient and modern, but inlaid him with proper principles of truth and virtue, and furniſhed him with ſuch rules of judgment, as led him more eaſily to diſtinguiſh between good and bad, and thus he was ſecured againſt the infection and the poiſon, both of the living and the dead.

He had early cautions given him to avoid the bantering tribe of mortals, and was inſtructed to diſtinguiſh a jeſt from an argument, ſo that a loud laugh

laugh at his religion never puts him nor his faith out of countenance. He is ever ready to render a reaſon of his Chriſtian hope, and to defend his Creed; but he ſcorns to enter the liſts with ſuch a diſputant that has no artillery but ſquib and flaſh, no arguments beſides grimace and ridicule. Thus he ſupports the character of a Chriſtian with honour; he confines his faith to his Bible, and his practice to all the rules of piety; and yet thinks as freely as that vain herd of Atheiſts and Deiſts that arrogate the name of Free-thinkers to themſelves.

You will enquire, perhaps, how he came to attain ſo manly a conduct in life at ſo early an age, and how every thing of the boy was worn off ſo ſoon. Truly, beſides other influences, it is much owing to the happy management of Eraſte, (that was the name of the lady his mother) ſhe was frequent in the nurſery, and inſpired ſentiments into his childhood becoming riper years. When there was company in the parlour, with whom ſhe could uſe ſuch a freedom, ſhe brought her ſon in among them, not to entertain them with his own noiſe and tattle and impertinence, but to hear their diſcourſe, and ſometimes to anſwer a little queſtion or two they might aſk him. When he was grown up to a youth, he was often admitted into the room with his father's acquaintance, and was indulged the liberty to aſk and enquire on ſubjects that ſeemed to be above his years: he was encouraged to ſpeak a ſentence or two of his own thoughts, and thus to learn and practiſe a modeſt aſſurance. But when the company was gone, he was approved and praiſed if he behaved well, or received kind hints of admonition that he might know when he had been too ſilent, and when too forward to ſpeak. Thus by enjoying the advantage of ſociety above the level of his own age and underſtanding, he was always

aſpiring to imitation; and the exceſſes and defects of his conduct were daily noticed and cured.

His curioſity was gratified abroad with new ſights and ſcenes as often as his parents could do it with convenience, that he might not ſtare and wonder at every ſtrange object or occurrence; but he was made patient of reſtraint and diſappointment, when he ſeemed to indulge an exceſſive deſire of any needleſs diverſion. If he ſought any criminal pleaſures, or diverſions attended with great danger and inconvenience, the purſuit of them was abſolutely forbidden; but it was done in ſo kind a manner, as made the guilt or peril of them appear in the ſtrongeſt light, and thereby they were rendered hateful or formidable, rather than the objects of wiſh or deſire.

When Eugenio firſt began to go abroad in the world, his companions were recommended to him by the prudence of his parents; or if he choſe them himſelf it was ſtill within the reach of his tutor's obſervation, or the notice of his father's eye: nor was he ſuffered to run looſe into promiſcuous company, till it appeared that his mind was furniſhed with ſteady principles of virtue, till he had knowledge enough to defend thoſe principles, and to repell the aſſaults that might be made upon his faith and manners.

Yet it was hardly thought fit to truſt him to his own conduct for whole days together, leſt he ſhould meet with temptations too hard for his virtue, till he had gained reſolution enough to ſay, *no*, boldly, and to maintain an obſtinate refuſal of pernicious pleaſures. He was told before-hand how the prophane and the lewd would uſe all the arts of addreſs, and how ſubtilly they would practiſe upon his good humour with powerful and tempting importunities. This ſet him ever upon his guard, and though he carried his ſweetneſs of temper always about

about with him, yet he learned to conceal it whereſoever it was neither proper or ſafe to appear. By a little converſe in the world, he found that it was neceſſary to be poſitive, bold, and unmoveable in rejecting every propoſal which might endanger his character or his morals: eſpecially as he ſoon became ſenſible that a ſoft and cold denial gave courage to new attacks, and left him liable to be teaſed with freſh ſolicitations. He laid down this therefore for a conſtant rule, that where his reaſon had determined any practiſe to be either plainly ſinful, or utterly inexpedient, he would give ſo firm a denial, upon the principles of virtue and religion, as ſhould for ever diſcourage any farther ſolicitations. This gave him the character of a man of reſolute virtue, even among the rakes of the time, nor was he ever eſteemed the leſs on this account. At firſt indeed he thought it a happy victory which he had gotten over himſelf, when he could defy the ſhame of the world, and reſolve to be a chriſtian in the face of vice and infidelity: he found the ſhorteſt way to conquer this fooliſh ſhame, was to renounce it at once: then it was eaſy to practiſe ſingularity amidſt a prophane multitude. And when he began to get courage enough to profeſs reſolute piety without a bluſh, in the midſt of ſuch company as this, Agathus and Eraſte then permitted their ſon to travel abroad, and to ſee more of the world, under the protection of their daily prayers. His firſt tour was thro' the neighbouring counties of England, he afterwards enlarged the circuit of his travels, till he had viſited foreign nations, and learned the value of his own.

In ſhort, the reſtraints of his younger years were tempered with ſo much liberty, and managed with ſuch prudence and tenderneſs, and theſe bonds of diſcipline were ſo gradually looſened as faſt as he grew wiſe enough to govern himſelf, that Eugenio al-

ways carried about with him an inward conviction of the great love and wiſdom of his parents and his tutor. The humours of the child now and then felt ſome reluctance againſt the pious diſcipline of his parents; but now he is arrived at man's eſtate, there is nothing that he looks back upon with greater ſatisfaction than the ſteps of their conduct, and the inſtances of his own ſubmiſſion. He often recounts theſe things with pleaſure, as ſome of the chief favours of heaven, whereby he was guarded through all the dangers and follies of youth and childhood, and effectually kept, through Divine Grace operating by theſe happy means, from a thouſand ſorrows, and perhaps from everlaſting ruin.

Though he has been releaſed ſome years from the ſtrictneſs of paternal government, yet he ſtill makes his parents his choſen friends: and though they ceaſe to practiſe authority upon him and abſolute command, yet he pays the utmoſt deference to their counſels, and to the firſt notice of their inclinations. You ſhall never find him reſiſting and debating againſt their deſires and propenſities in little common things of life, which are indifferent in themſelves; he thinks it carries in it too much contempt of thoſe whom God and nature require him to honour. Whenſoever he enters into any important action of life, he takes a filial pleaſure to ſeek advice from his worthy parents; and it is uneaſy to him to attempt any thing of moment without it. He does not indeed univerſally practiſe all their ſentiments, but he gains their conſent to follow his own reaſon and choice.

Some of the wild young gentlemen of the age may happen to laugh at him for being ſo much a boy ſtill, and for ſhewing ſuch ſubjection to the old folks, (as they call them:) with a ſcornful ſmile they bid him "Break off his leading-ſtrings, and caſt

caſt away his yokes of bondage." But for the moſt part he obſerves, that the ſame perſons ſhake off all yokes at once, and at once break the bonds of nature, duty and religion: they pay but little regard to their ſuperior in heaven, any more than to thoſe on earth, and have forgotten God and their parents together. "Nor will I ever be moved (ſays he) with the reproaches of thoſe who make a jeſt of things ſacred as well as civil, and treat their mother and their Maker with the ſame contempt."

PHRONISSA, when her daughters were little children, uſed to ſpend ſome hours daily in the nurſery, and taught the young creatures to recite many a pretty paſſage out of the Bible, before they were capable of reading it themſelves; yet at ſix years old they read the Scriptures with eaſe, and then they rejoiced to find the ſame ſtories in Geneſis and in the Goſpels which their mother had taught them before. As their years advanced, they were admitted into the beſt converſation, and had ſuch books put into their hands as might acquaint them with the rules of prudence and piety in an eaſy and familiar way: the reading of the lives of eminent perſons who were examples of this kind, was one of the daily methods ſhe uſed, at once to inſtruct and entertain them. By ſuch means, and others which ſhe wiſely adapted to their advancing age, they had all the knowlege beſtowed upon them that could be ſuppoſed proper for women, and that might render their character honourable and uſeful in the world.

Long has Phroniſſa known that domeſtic virtues are the buſineſs and the honour of her ſex. Nature and hiſtory agree to aſſure her, that the conduct of the houſhold is committed to the women, and the precepts and examples of Scripture confirm it.

it. She educated her daughters therefore in conſtant acquaintance with all family-affairs, and they knew betimes what belonged to the proviſions of the table, and the furniture of every room. Though her circumſtances were conſiderable in the world, yet, by her own example, ſhe made her children know, that a frequent viſit to the kitchen was not beneath their ſtate, nor the common menial affairs too mean for their notice, that they might be able hereafter to manage their own houſe, and not be directed, impoſed upon, and perhaps ridiculed by their own ſervants.

They were initiated early in the ſcience of the needle, and were bred up ſkilful in all the plain and flowery arts of it; but it was never made a taſk nor a toil to them, nor did they waſte their hours in thoſe nice and tedious works, which coſt our female anceſtors ſeven years of their life, and ſtitches without number. To render this exerciſe pleaſant, one of them always entertained the company with ſome uſeful author while the reſt were at work; every one had freedom and encouragement to ſtart what queſtion ſhe pleaſed, and to make any remarks on the preſent ſubject, that reading, working, and converſation might fill up the hour with variety and delight. Thus, while their hands were making garments for themſelves or for the poor, their minds were enriched with treaſures of human and divine knowlege.

At proper ſeaſons the young ladies were inſtructed in the gayer accompliſhments of their age: but they were taught to eſteem the ſong and the dance ſome of their meaneſt talents, becauſe they are often forgotten in advanced years, and add but little to the virtue, the honour, or the happineſs of life.

Phroniſſa herſelf was ſprightly and active, and ſhe abhorred a ſlothful and lazy humour; therefore

ſhe

ſhe conſtantly found out ſome inviting and agreeable employment for her daughters, that they might hate idleneſs as a miſchievous vice, and be trained up to an active and uſeful life. Yet ſhe perpetually inſinuated the ſuperior delights of the cloſet, and tempted them by all inviting methods to the love of devout retirement. Whenſoever ſhe ſeemed to diſtinguiſh them by any peculiar favours, it was generally upon ſome new indication of early piety, or ſome young practice of a ſelf-denying virtue.

They were taught to receive viſits in forms agreeable to the age; and though they knew the modes of dreſs ſufficient to ſecure them from any thing aukward or unfaſhionable, yet their minds were ſo well furniſhed with richer variety, that they had no need to run to thoſe poor and trivial topicks, to exclude ſilence and dulneſs from the drawing-room.

Here I muſt publiſh it to their honour, to provoke the ſex to imitation, that though they comported with the faſhion in all their ornaments, ſo far as the faſhion was modeſt, and could approve itſelf to reaſon or religion, yet Phroniſſa would not ſuffer their younger judgments ſo far to be impoſed on by cuſtom, as that the mode ſhould be entirely the meaſure of all decency to them. She knew there is ſuch a thing as natural harmony and agreeableneſs; in the beauties of colour and figure, her delicacy of taſte was exquiſite; and where the mode run counter to nature, though ſhe indulged her daughters to follow it in ſome innocent inſtances, becauſe ſhe loved not to be remarkably ſingular in things of indifference, yet ſhe took care always to teach them to diſtinguiſh gay folly and affected extravagance from natural decencies, both in furniture and in dreſs: their rank in the world was eminent, but they never appeared the firſt, nor the higheſt in any new-fangled forms of attire. By her wiſe example

and

and inſtructions ſhe had ſo formed their minds, as to be able to ſee garments more gaudy, and even more modiſh than their own, without envy or wiſhes. They could bear to find a trimming ſet on a little awry, or the plait of a garment ill-diſpoſed, without making the whole houſe and the day uneaſy, and the ſun and heavens ſmile upon them in vain.

Phroniſſa taught them the happy art of managing a viſit with ſome uſeful improvement of the hour, and without offence. If a word of ſcandal occurred in company it was ſoon diverted or ſuppreſſed. The children were charged to ſpeak well of their neighbours as far as truth would admit, and to be ſilent as to any thing farther: but when the poor or the deformed were mentioned in diſcourſe, the aged, the lame or the blind, thoſe objects were handled with the utmoſt tenderneſs: nothing could diſpleaſe Phroniſſa more than to hear a jeſt thrown upon natural infirmities: ſhe thought there was ſomething ſacred in miſery, and it was not to be touched with a rude hand. All reproach and ſatire of this kind was for ever baniſhed where ſhe came; and if ever raillery was indulged, vice and wilful folly were the conſtant ſubjects of it.

Perſons of diſtinguiſhed characters ſhe always diſtinguiſhed in her reſpect, and trained up her family to pay the ſame civilities. Whenſoever ſhe named her own parents it was with high veneration and love, and thereby ſhe naturally led her children to give due honour to all their ſuperior relatives.

Though it is the faſhion of the age to laugh at the prieſthood in all forms, and to teach every boy to ſcoff at a miniſter, Phroniſſa paid double honours to them who laboured in the word and doctrine, where their perſonal behaviour upheld the dignity of their office; for ſhe was perſuaded St. Paul was a better director than the gay gentlemen of the mode. Beſides ſhe wiſely conſidered that a contempt

contempt of their perſons would neceſſarily bring with it a contempt of all their miniſtrations; and then ſhe might carry her daughters to the church as much as ſhe pleaſed: but preaching and praying, and all ſacred things, would grow deſpicable and uſeleſs, when they had firſt learned to make a jeſt of the preacher.

But are theſe young ladies always confined at home? Are they never ſuffered to ſee the world? Yes, and ſometimes without the guard of a mother too; though Phroniſſa is ſo well beloved by her children, that they would very ſeldom chooſe to go without her. Their ſouls are inſpired betimes with the principles of virtue and prudence; theſe are their conſtant guard; nor do they ever wiſh to make a viſit where their mother has reaſon to ſuſpect their ſafety.

They have freedom given them in all the common affairs of life to chooſe for themſelves, but they take pleaſure, for the moſt part, in referring the choice back again to their elders. Phroniſſa has managed the reſtraint of their younger years with ſo much reaſon and love, that they have appeared all their lives to know nothing but liberty; an admonition of their parents meets with chearful compliance, and is never debated. A wiſh or deſire has the ſame power over them now, as a command had in their infancy and childhood; for the command was ever dreſſed in the ſofteſt language of authority, and this made every act of obedience a delight, till it became an habitual pleaſure.

In ſhort they have been educated with ſuch diſcretion, tenderneſs and piety, as have laid a foundation to make them happy and uſeful in the riſing age: their parents with pleaſure view the growing proſpect, and return daily thanks to Almighty God, whoſe bleſſing has attended their watchful cares, and has thus far anſwered their moſt fervent devotions.

EQUITY.

# EQUITY.

## SENTIMENTS.

EQUITY is the band of human ſociety, a kind of tacit agreement and impreſſion of nature, without which there is not any thing we do that can deſerve commendation.

Equity judges with lenity, laws with extremity. In all moral caſes, the reaſon of the law is the law.

Equity conſiſts in an exact and ſcrupulous regard to the rights of others, with a deliberate purpoſe to preſerve them on all occaſions ſacred and inviolate.—And from this fair and equitable temper, performing every neceſſary act of juſtice that relates to their perſons, or properties; being juſt to their merits, and juſt to their infirmities, making all the allowance in their favour which their circumſtances require, and a good natured and equitable conſtruction of particular caſes will admit of; being true to our friendſhips, to our promiſes and contracts; juſt in our traffic, juſt in our demands, and juſt by obſerving a due moderation and proportion even in our reſentments.

## EXAMPLES.

M. Popilius Lænas, the Roman conſul, being ſent againſt the Stelliates, a people in Liguria, bordering on the river Tanarus, killed and took ſo many of them priſoners, that finding the forces of their nation reduced to ten thouſand men, they

they ſubmitted to the conſul without ſettling any terms. Upon which Popilius took away their arms, diſmantled their cities, reduced them all to ſlavery, and ſold them and their goods to the beſt bidder. But ſuch was the equity of the Roman ſenate, that they reſented this ſevere and cruel proceeding, and paſſed a decree, commanding Popilius to reſtore the money he had received for the ſale of the Stelliates, to ſet them at liberty, return to them their effects, and even to purchaſe new arms for them: and concluded their decree with words which poſterity ought never to forget, "Victory is glorious, when it is confined to the ſubduing of an untractable enemy; but it becomes ſhameful when it is made uſe of to oppreſs the unfortunate".

LIV. lib. xliii. c. 8.

CAIUS LUCIUS, nephew to C. Marius, the Roman conſul, having made an attempt to commit the moſt infamous of all debaucheries upon a young ſoldier, Trebonius, for that was the young man's name, fired with indignation, left him dead on the ſpot. As Lucius was a military tribune, his death made a great noiſe. But the conſul, though much affected with the death of his nephew, not only acquitted Trebonius, whom ſome vile flatterers warmly accuſed; but rewarded him for his courage, putting with his own hand one of thoſe crowns on his head, which generals only beſtowed on ſoldiers who had ſignalized themſelves by ſome valiant action. The whole army reſounded with applauſe; and the news being carried to Rome, gave the people ſo much pleaſure, that Marius was choſen conſul the next year and honoured with the command of the army in Tranſalpine Gaul.

PLUT. IN MARIO.

BRUTUS,

BRUTUS, upon the accuſation of the inhabitants of Sardis, publicly condemned, and branded with infamy, Lucius Pella, who had been formerly cenſor, and often employed by Brutus himſelf in offices of truſt, for having embezzled the public money. This ſentence offended his friend Caſſius, who, but a few days before, had abſolved in public two of his own friends, and continued them in their offices, though accuſed of the ſame crime; contenting himſelf only with reprimanding them in private. He did not conceal his ſentiments on this head from Brutus, whom he accuſed in a friendly manner of too much rigour and ſeverity, when gentleneſs and favour were more neceſſary, and would prove of greater ſervice to their cauſe. In anſwer to this, Brutus put him in mind of the Ides of March, the day on which they killed Cæſar, who himſelf neither vexed nor oppreſſed mankind, but was the ſupport of thoſe who did. He deſired him to conſider, that if juſtice could be neglected, under any colour of pretence, it had been better to ſuffer the injuſtice of Cæſar's friends, than to give impunity to their own: "For then," ſaid he, "we could have been accuſed of cowardice only; whereas now, if we connive at the injuſtice of others, we make ourſelves liable to the ſame accuſation, and ſhare with them in the guilt." From this we may perceive, as Plutarch obſerves, what was the rule of all Brutus's actions.

PLUT. IN BRUT.

TRAJAN, the Roman emperor, would never ſuffer any one to be condemned upon ſuſpicion, however ſtrong and well-grounded; ſaying, it was better a thouſand criminals ſhould eſcape unpuniſhed, than one innocent perſon be condemned. When he appointed Subarranus, captain of his guards, to preſent him, according to cuſtom, with a drawn ſword,

ſword, the badge of his office, he uſed theſe memorable words: *Pro me, ſi merear, in me*, "Employ this ſword for me; but turn it, if I deſerve it, againſt me." DIO. p. 778.

He allowed none of his freedmen any ſhare in the adminiſtration, telling them, that *he*, and not *they*, was inveſted with the ſovereign power; and therefore warning them not to aſſume any authority inconſiſtent with their rank. Some perſons having a ſuit with one of them, by name Eurythmus, and ſeeming to fear the imperial freedman, Trajan aſſured them that the cauſe ſhould be heard, diſcuſſed and decided, according to the ſtricteſt laws of juſtice; adding, "For neither is he Polycletus, nor I Nero." *Polycletus* was that *cruel prince*'s freedman, infamous for his rapine and injuſtice.

The ſame excellent prince, having aſſumed the faſces, in the preſence of the people, bound himſelf by a ſolemn oath to obſerve the laws, declaring, "That what was forbidden to private citizens was equally forbidden to princes, who, as they are not above the laws, are no leſs bound than the meaneſt of the populace to conform to them." Hence to the public vows, which were in the beginning of each year offered for the health and proſperity of the emperor, he added thoſe conditions: *if he obſerve the laws*; *if he govern the republic as he ought*; *if he procure the happineſs of the people.*

PLIN. PANEG. p. 134.

MYSIAS, the brother of Antigonus, king of Macedon, deſired him to hear a cauſe, in which he was a party, in his chamber. "No, my dear brother," anſwered Antigonus: "I will hear it in the open court of juſtice; becauſe I muſt do juſtice."

PLUT. IN APOPHTHEGM. REG.

WHEN

WHEN Phocion was desired to do somewhat that was wrong in his opinion, for the service of the Macedonians, "Antipater," said he, "cannot have me for his friend and flatterer."

THE Persians thought it reasonable to put the good as well as the evil, the merits of the offender as well as the demerits, into the scales of justice: nor was it just, in their opinion, that one single crime should obliterate all the good actions a man had done during his life; because it might rather be considered as an effect of human frailty, than of a confirmed malignity of mind. Upon this principle it was that Darius, having condemned a judge to death for some prevarication in his office, and afterwards, calling to mind the important services he had rendered both the state and the royal family, revoked the sentence, at the very moment it was about to be executed; and acknowleged, that he had pronounced it with more precipitation than wisdom. But one important and essential rule which they observed in their judgments was, in the first place, never to condemn any person without bringing his accuser to his face, and without giving him time, and all other means necessary, for defending himself against the articles laid to his charge; and, in the second place, if the person accused was found innocent, to inflict the very same punishment upon the accuser as the other was to have suffered, had he been found guilty. Artaxerxes gave a fine example of the just rigour that ought to be exercised on such occasions. One of the king's favourites, ambitious of getting a place possessed by one of his best officers, endeavoured to make the king suspect the fidelity of that officer; and, to that end, sent information to court full of calumnies against him, persuading himself that the king, from the great credit he had with

with his majeſty, would believe the thing upon his bare word, without further examination; for ſuch is the general character of calumniators. They are afraid of evidence and light. They make it their buſineſs to ſhut out the innocent from all acceſs to their prince, and thereby put it out of their power to vindicate themſelves. The officer was impriſoned: but he deſired of the king, before he was condemned, that his cauſe might be heard, and his accuſers ordered to produce their evidence againſt him. The king did ſo: and as there was no proof but the letters which his enemy had written againſt him, he was cleared, and his innocence fully juſtified, by the three commiſſioners that ſat upon his trial. All the king's indignation fell upon the perfidious accuſer, who had thus attempted to abuſe the favour and confidence of his royal maſter. This prince, who was very wiſe, and knew that one of the true ſigns of a prudent government was to have ſubjects ſtand more in awe of the law than of informers, would have thought an oppoſite conduct a direct violation of one of the moſt common rules of natural equity * and humanity. It would have been opening a door to envy, hatred and revenge; it would have been expoſing the honeſt ſimplicity of good and faithful ſubjects to the cruel malice of deteſtable informers, and arming theſe with the ſword of public authority; in a word, it would have been diveſting the throne of the moſt noble privilege belonging to it, namely, of being a ſanctuary for innocence, againſt violence and calumny.

HEROD. lib. vii. c. 194.

* Princeps, qui dilatores non caſtigat irritat. SUETON.

FAITH

# FAITH PUBLIC, not to be violated.

## SENTIMENTS.

EVERY wise man, especially in authority and command, ought to regard justice, probity, and the faith of engagements, as the most precious treasure he can possess; and as an assured resource, and an infallible support, in all the events that can happen.

If we took as much pains to be what we ought, as we do to deceive others, by disguising what we are, we might appear as we are, without being at the trouble of any disguise.

## EXAMPLES.

DURING the war between the Athenians and Lacedemonians, Brasides, general of the latter, laid siege to the city of Amphipolis; but, before he proceeded to hostilities, was resolved to try what moderation and justice would produce He solicited them to surrender without force, and to form an alliance with his nation; and to induce them to it, declared, that he had taken an oath, in presence of the magistrates, to leave all those in the enjoyment of their liberties who would conclude an alliance with him; and that he ought to be considered as the most abandoned of men should he employ oaths to ensnare their fidelity. "For a fraud," said he, "cloaked with a specious pretence, reflects greater dishonour on persons in high station than open

open violence; becauſe the latter is the effect of the power which fortune has put into our hands, and the former is founded wholly on *perfidy*, which is the *bane of ſociety*. "Now I," continues he, "ſhould do a great diſſervice to my country, beſides diſhonouring it eternally, if, by procuring it ſome ſlight advantages, I ſhould ruin the reputation it enjoys of being juſt and faithful to its promiſes; which renders it much more powerful than all its forces united together, becauſe it acquires it the eſteem and confidence of other ſtates." Upon ſuch noble and equitable principles as theſe, Braſides always formed his conduct; believing, that the ſtrongeſt bulwark of a nation is juſtice, moderation and integrity: and by this conduct he brought over a great number of the enemy's allies.

How widely different were the conduct and politics of Philip of Macedon. We ſee in this prince a boundleſs ambition, conducted by an artful, inſinuating, ſubtle genius; but we do not find him poſſeſſed of the qualities which form the truly great man. Philip had neither faith nor honour; every thing that could contribute to the aggrandizing of his power was, in his ſenſe, juſt and lawful. He gave his word with a firm reſolution to break it; and made promiſes which he would have been very ſorry to keep. He thought himſelf ſkilful, in proportion as he was perfidious; and made his glory conſiſtin deceiving all with whom he treated. He did not bluſh to ſay, "That children were amuſed with play-things, and men with oaths." ÆLIAN, lib. vii. c. 2. DEMOST. OLYNTH. II. p. 22.

How ſhameful was it for a prince to be thus diſtinguiſhed by being more artful, a greater diſſembler, more profound in malice, and more a knave, than any other perſon of his age; and to leave ſo infa-

mous

mous a character of himſelf to all poſterity! What idea ſhould we form to ourſelves in the commerce of the world of a man who ſhould value himſelf for tricking others, and rank inſincerity and fraud among the virtues? Such a character in private life is deteſted as the bane and ruin of ſociety. How then can it become an object of eſteem and admiration in princes and miniſters of ſtate, perſons who are bound by ſtronger ties than the reſt of men (becauſe of the eminence of their ſtations, and the importance of the employments they fill) to revere ſincerity, juſtice, and, above all, the ſanctity of treaties and oaths; to bind which they invoke the name and majeſty of God, the inexorable avenger of perfidy and impiety? A bare promiſe, among private perſons, ought to be ſacred and inviolable, if they have the leaſt ſenſe of honour; but how much more ought it to be among princes? We are bound to ſpeak truth to our neighbour; for the uſe and application of ſpeech implies a tacit promiſe of truth, ſpeeeh having been given us for no other purpoſe. It is not a compact between one private man with another: it is a common compact of mankind in general; and a kind of right of nations, or rather a law of nature. Now, whoever tells an untruth violates this law and common compact. How greatly is the enormity of violating the ſanctity of an oath increaſed, when we call upon the name of God to witneſs it, as is the cuſtom always in treaties? "Were ſincerity and truth baniſhed from every other part of earth," ſaid John I. king of France, upon being ſolicited to violate a treaty, "They ought to be found in the hearts and mouths of kings."

The circumſtance which prompts politicians to act perfidiouſly is, their being perſuaded, that it is the only means to make a negociation ſucceed. But,

But, though this were the caſe, can it ever be lawful to purchaſe ſuch ſucceſs at the expence of probity, honour, and religion? "If your father-in-law, Ferdinand the catholic," ſaid Lewis XII. to Philip archduke of Auſtria, "has enacted perfidiouſly, I am determined not to imitate him; and I am much better pleaſed with having loſt a kingdom (Naples) which I am able to recover, than I ſhould have been had I loſt my honour, which can never be recovered."

But thoſe politicians who have neither honour nor religion, deceive themſelves, even in this particular. I ſhall not have recourſe to the Chriſtian world for princes and miniſters, whoſe notions of policy were very different from theſe. How many great men may we find in the hiſtory of Greece, in particular, who were perfectly ſucceſsful in the adminiſtration of public affairs, in treaties of peace and war; in a word, in the moſt important negociations, without once making uſe of artifice and deceit? An Ariſtides, a Cimon, a Phocion, and many more: ſome of whom were ſo very ſcrupulous in matters relating to truth, as to believe they were not allowed to tell a falſhood, even laughing and in ſport. Cyrus, the moſt famous conqueror of the Eaſt, thought nothing was more unworthy of a prince, nor more capable of drawing upon him the contempt and hatred of his ſubjects, than lying and deceit. It therefore ought to be looked upon as a truth, that no ſucceſs, how ſhining ſoever, can, or ought to cover the ſhame and ignominy which ariſe from breach of faith and perjury.

ROLL. AN. HIST. vol. vii.

# FIDELITY in SERVANTS.

## SENTIMENTS.

LOVE is the life and ſoul of every relative duty, the powerful, enlivening principle, which alone can inſpire us with vigour and activity in the execution of it. Without this, even diligence is ungrateful, and ſubmiſſion itſelf has the air of diſobedience.

Mutual truſt and confidence are the great bonds of ſociety, without which it cannot poſſibly ſubſiſt. When we have bound ourſelves, therefore, by contract, when we have agreed, in return for the benefits and advantages of daily ſupport and protection, to promote the intereſt and welfare of thoſe who thus ſupport and protect us, the obligation is doubtleſs of double force, and the neglect of it totally unpardonable. A good ſervant will therefore not only be obedient, honeſt and diligent; but will place himſelf in the circumſtances and ſituation of his maſter, and do as he would then wiſh to be done by. He will be ſtrictly juſt and faithful, with regard to every thing committed to his care; endeavouring to promote in others that fidelity which he himſelf practiſes. He will be too active and diligent in the diſcharge of his duty to ſtand in need of any admonitions to the performance, or any reproaches for the omiſſion of it. He will inſenſibly contract a regard and eſteem for thoſe whom he ſerves, which will naturally grow up into the tendereſt regard and affection; ſo that

his labour will be the labour of love, and his ſervice perfect freedom. In a word, ſhould his maſter be in danger, the good ſervant will teſtify his regard and friendſhip, even at the hazard of his life.

## EXAMPLES.

THE Romans beſieged Grumentum, in Lucania; and when the city was reduced to the laſt extremity, two ſlaves eſcaped into the camp of the beſiegers. Soon after the place was taken by ſtorm, and plundered. The two ſlaves, at this time, ran to the houſe of their miſtreſs, whom they ſeized with a kind of violence, and carried off, threatening her both with their words and geſtures; and when they were aſked, Who ſhe was? they anſwered, She was their miſtreſs, and a moſt cruel miſtreſs; upon whom they were going to take revenge for all the barbarous treatment they had ſuffered from her. In this manner, they made her quit the city, and conveyed her to a ſafe retreat; where they concealed her with great care. Then, when the fury of the ſoldiery was over, and every thing quiet in the city, they brought her into it again, and obeyed her as before. She gave them their liberty, which was the greateſt reward in her power to beſtow; but certainly extremely ſhort of the favour ſhe had received. SEN. DE BENIF. iii. 23.

ABOUT the year of Rome 638, ſix veſtal virgins were accuſed of incontinence; and the illuſtrious orator M. Antonius, among many others, was ſuſpected of having criminal converſation with them. He was actually quæſtor, and having Aſia for his province, was upon the point of ſetting out for Brunduſium, when he was informed of the ac-

cuſation againſt him; and, as there was a law to exempt thoſe from proſecution who were abſent in the ſervice of their country, he might have eaſily evaded a trial. But, conſcious of his own innocence, he poſtponed his journey; and returned from Brunduſium to Rome, to clear himſelf, even from the ſuſpicion of the charge brought againſt him. In the courſe of the trial, one circumſtance rendered the defence of the accuſed very precarious and uncertain. The proſecutors demanded that a ſlave, who they pretended had carried a torch before him in the night when he went to the criminal rendezvous, ſhould be delivered up to them, in order to his being put to the queſtion. This ſlave was very young. Antonius was therefore in extreme apprehenſions both for the weakneſs of his years, and the violence of the pains he was going to ſuffer. But the ſlave himſelf exhorted his maſter to deliver him up without fear; aſſuring him, that his fidelity was proof againſt the moſt cruel inflictions. He kept his word; and the queſtion, which was very rigorous amongſt the Romans, whips, racks, and red-hot irons, could not overcome his conſtancy, nor make him ſpeak in a manner prejudicial to the accuſed.

This example proves that virtue, and conſequently true nobility, is of all ranks and conditions. Antonius was acquitted; and ſet out for his province with honour and tranquillity.

VAL. MAXIM. lib. iii. c. 7.

NO ſooner was Marius returned to Rome and his former greatneſs*, than he filled not only the city, but all Italy, with the effects of his fury and revenge. The highways and cities were full of his guards, who followed thoſe that fled like hounds,

* See the head *Ambition*.

by

by the ſcent, and very few eſcaped. The unfortunate found neither faithful friends nor relations; and almoſt all of them were betrayed by thoſe to whoſe houſes they had fled for ſecurity. This ought to make the fidelity of Cornutus's ſervants the more admirable, who, after having concealed him in a ſafe place, took a dead body, which they tied up by the neck to a beam, to make it be believed that it was their maſter, who had hanged himſelf; and ſhewed him in that ſituation, with a gold ring on his finger, to the ſoldiers that ſought him. They afterwards acted the whole ceremony of a funeral, without any body's ſuſpecting the truth; and, during that time, Cornutus eſcaped into Gaul.

PLUT. APPIAN.

# FLATTERY.

## SENTIMENTS.

——— ——— ——— Nothing miſbecomes
The man that would be thought a friend, like flattery;
Flattery, the meaneſt kind of baſe diſſembling,
And only uſed to catch the groſſeſt fools.

Pleaſe not thyſelf the flattering croud to hear;
'Tis fulſome ſtuff, to pleaſe thy itching ear.
Survey thy ſoul; not what thou doſt appear,
But what thou art. ———

THE heart has no avenue ſo open as that of flattery, which, like ſome enchantment, lays all its guards aſleep.

Nothing ſinks a great character ſo much as raiſing it above credibility.

He that reviles me (it may be) calls me fool; but he that flatters me, if I take not heed, will make me one.

Satisfaction can no where be placed but in a juſt ſenſe of our own integrity, without regard to the opinion of others.

The only coin that is moſt current among mankind is flattery: the only benefit of which is, that, by hearing what we are not, we may learn what we ought to be.

## EXAMPLES.

WHEN Ptolemy Euergetes firſt ſet out on his expedition into Syria, his queen, Berenice, who tenderly loved him, being apprehenſive of the dangers to which he might be expoſed in the war, made a vow to conſecrate her hair, which was her chief ornament, in caſe he ſhould return ſafe. The prince returned not only ſafe, but crowned with glory and ſucceſs; whereupon Berenice, to diſcharge her vow, immediately cut off her hair, and dedicated it to the gods, in the temple which Ptolomy Philadelphus had built in honour of his beloved Arſinoe, under the name of the Zephyrian Venus, or the promontory of Zephyrium, in Cyprus. But this conſecrated hair being loſt ſoon after, or perhaps contemptuouſly flung away by the prieſts, Ptolemy was much offended at this accident, and threatened to puniſh the prieſts for their neglect. Hereupon Conon of Samos, a flattering courtier, and great mathematician, to appeaſe the king's wrath, and gain his favour, gave out that the queen's locks had been conveyed up to heaven; and pointed out ſeven ſtars, which, till that time,

time, had not belonged to any conſtellation, declaring, that they were the queen's hair. Several other aſtronomers, either to make their court, as well as Conon, to the king, or out of fear of drawing upon themſelves his diſpleaſure, affirmed the ſame thing; and hence *coma Berenices*, or the hair of Berenice, became one of the conſtellations, and is ſo to this day.

HYGINI POETIC. ASTRONOM.

MOROC, the youngeſt ſiſter of Cambyſes, king of Perſia, was a princeſs of uncommon beauty, on which account the brother abſolutely reſolved to marry her. To that end he called together all the judges of the Perſian nation, to whom belonged the interpretation of their laws, to know of them, whether there was any law that would allow a brother to marry a ſiſter. The judges, fearing the king's violent temper, ſhould they oppoſe his deſign, gave this crafty anſwer: "That they had no law, indeed, which permitted a brother to marry his ſiſter; but they had a law which allowed the king of Perſia to do what he pleaſed." Which ſerving his purpoſe as well as a direct approbation, he ſolemnly married his ſiſter; and thereby gave the firſt example of inceſt, which was afterwards practiſed by moſt of his ſucceſſors, and by ſome of them carried ſo far as to marry their own daughters, how repugnant ſoever it be to modeſty and good order.

Moroc, however, paid dear for this breach of decency; for being accidentally put in mind of her brother Smerdis, whom her huſband had cruelly put to death, ſhe could not refrain her tears. There needed no more than this to excite the rage of this brutal prince, who immediately gave her, notwithſtanding her being with child, ſuch a kick on the belly, that ſhe died ſoon after.

HEROD. lib. iii. c. 31, 32.

THE ſame prince having ſhot the ſon of Praxaſpes through the heart, in his father's preſence, aſked him, in an inſulting ſcoffing manner, if he had not a ſteady hand? The wretched father, who ought not to have either voice or life remaining, after a ſtroke like this, was ſo mean-ſpirited as to reply "Apollo himſelf could not have ſhot better." Seneca, who copied this ſtory from Herodotus, after having ſhewn his deteſtation of the barbarous cruelty of the prince, condemns ſtill more the cowardice and monſtrous flattery of the father. *Sceleratius telum illud laudatum eſt, quam miſſum.* SEN. DE IRA. lib. iii. c. 14. See the article *Freedom*, &c.

PRUSIAS, king of Bithynia, being come to Rome to make the ſenate and Roman people his compliments of congratulation upon the good ſucceſs of the war againſt Perſeus, diſhonoured the royal dignity by abject flattery. At his reception by the deputies appointed by the ſenate for that purpoſe, he appeared with his head ſhaved, and with the cap, habit, ſhoes, and ſtockings, of a ſlave made free: and, ſaluting the deputies, "You ſee," ſaid he, "one of your freedmen ready to fulfil whatever you ſhall chooſe to command, and to conform entirely to all your cuſtoms." When he entered the ſenate, he ſtopped at the door, facing the ſenators who ſat, and proſtrating himſelf, kiſſed the threſhold. Afterwards, addreſſing himſelf to the aſſembly, "I ſalute you, gods, preſervers," cried he; and went on with a diſcourſe ſuitable to that prelude. Polybius ſays, that he ſhould be aſhamed to repeat it, and well he might; for that baſe deportment, at leaſt diſhonoured the ſenate as much, who ſuffered, as the prince who acted it.

POLYBIUS, leget. 97.

PARYSATIS,

PARYSATIS, the mother of Artaxerxes Mnemon, who ſtrove in all things to pleaſe the king her ſon, perceiving that he had conceived a violent paſſion for one of his own daughters, called Atoſſa, was ſo far from appeaſing his unlawful deſire, that ſhe herſelf adviſed him to marry her, and make her his lawful wife; and laughed at the maxims and laws of the Grecians, which taught the contrary: "For (ſays ſhe, carrying her flattery to a monſtrous exceſs) are not you yourſelf ſet by the gods over the Perſians, as the only law and rule of what is becoming and unbecoming, virtuous and vicious?"

PLUT. IN ARTAX.

SO exceedingly groſs and fulſome was the adulation and flattery paid to Dionyſius, tyrant of Syracuſe, by his mean and deſpicable courtiers, that they are reported to have licked up his ſpittle, declaring it was ſweeter than nectar and ambroſia.

PURCHAS. PILG. p. 354.

ANTIOCHUS SIDETES, king of Syria, was a prince eſtimable for many excellent qualities. As a proof of his wiſdom, he deteſted flattery. One day, having loſt himſelf a hunting, and being alone, he rode up to the cottage of a poor family, who received him in the beſt manner they could, without knowing him. At ſupper, having himſelf turned the converſation upon the conduct and character of the king, they ſaid, that he was in every thing elſe a good prince; but that his too great paſſion for hunting made him neglect the affairs of his kingdom, and repoſe too much confidence in his courtiers, whoſe actions did not always correſpond with the goodneſs of his intentions. Antiochus made no anſwer, at that time. The next day, upon the arrival of his train at the cottage, he was

known. He repeated to his attendants what had paſſed the evening before; and told them, by way of reproach, "Since I have taken you into my ſervice, I have not heard a truth concerning myſelf till yeſterday."

PLUT. IN APOPHTHEGM, p. 185.

AS Canute the Great, king of England, was walking on the ſea-ſhore at Southampton, accompanied by his courtiers, who offered him the groſſeſt flattery, comparing him to the greateſt heroes of antiquity, and aſſerting that his power was more than human, he ordered a chair to be placed on the beach, while the tide was coming in. Sitting down with a majeſtic air, he thus addreſſed himſelf to the ſea: "Thou ſea, that art a part of my dominions, and the land whereon I ſit is mine, no one ever broke my commands with impunity; I therefore charge thee to come no farther upon my land, and not to preſume to wet either my feet or my robe, who am thy ſovereign." But the ſea rolling on, as before, and without any reſpect, not only wet the ſkirts of his robe, but likewiſe ſplaſhed his thighs. On which he roſe up ſuddenly, and addreſſing himſelf to his attendants, upbraided them with their ridiculous flattery; and very judiciouſly expatiated on the narrow and limited power of the greateſt monarchs on earth. HUNTINGDON, lib. vi. FLORILEG. IN A. D. 1035.

OF all the qualities which marked the character of James I. king of England, there was none more contemptible than a pedantic diſpoſition which he had obtained from a narrow, though laborious education. Some ſchool learning he had, the fruits of that unwearied application which is often united to mean parts; of that learning he was ridiculouſly vain. His vanity was much heighten-

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ed by the flattery he had met with from the minions of his Engliſh court. He was eager for an opportunity of diſplaying it to the whole nation. The opportunity was offered him by a petition from the Puritans, for a reformation of ſundry articles of the eſtabliſhed church. James gave them hopes of an impartial debate, though he mortally hated all the reformers, for the reſtraints they had laid upon him in his Scotch government *.

In this debate James was to preſide as judge; and an aſſembly of churchmen and miniſters met at Hampton-Court for this purpoſe. From judge he turned principal diſputant, ſilencing all oppoſition by his authority and loquacity, and cloſed his many arguments with theſe *powerful* ones. "That preſbytery agreed as well with monarchy as God with the devil; that he would not have Tom and Dick and Will meet to cenſure him and his council. If this be all your party hath to ſay, I will make them conform themſelves, or elſe I will *Harrie* them out of the land, or elſe do worſe,—only hang them, that's all."

Great was the exultation and adulation of churchmen and courtiers on this occaſion. Chancellor Egerton cried out, "He had often heard that royalty and prieſthood were united, but never ſaw it verifyed till now." Archbiſhop Whitgift, carried his flattery ſtill farther, "He verily believed the king ſpoke by the ſpirit of God."

MACAULEY'S HIST. OF ENG. vol. i. p. 5, 6.

NIELE, biſhop of Lincoln, and Andrews biſhop of Wincheſter, being at dinner with king James in public, James in this ſituation had the imprudence to propoſe aloud this queſtion, "Whe-

* There were no ſmall reaſons for James's zeal for the Engliſh hierarchy, many of the prelates complimented him with unlimited power, while the diſſenters hampered him with the doctrine of law and conſcience.

ther

ther he might not take his ſubjects money without conſent of parliament?" The ſycophant Niele replied, "God forbid you ſhould not, for you are the breath of our noſtrils!"

Andrews declined anſwering the queſtion, ſaying, "he was not ſkilled in parliamentary caſes." On the king's urging him, he replied pleaſantly: I think your Majeſty has an undoubted right to my brother Niele's money.

LIFE of ANDREWS, Biſhop of WINCHESTER.

THE following is a character drawn of king James by Williams, whence it appears that the ſervile tools * whom James had raiſed to the higheſt preferments in the ſtate, beſtowed the ſame tribute of abſurd flattery to his memory, as they had fed him with during life

"I dare preſume to ſay, you never read in your lives of two kings more fully parallel amongſt themſelves, and diſtinguiſhed from all other kings, than king James and king Solomon. King Solomon is ſaid to be *unigenitus coram matre ſua*, the only ſon of his mother, ſo was king James; Solomon was of a complexion white and ruddy, ſo was king James; Solomon was learned above all the princes in the Eaſt, ſo was king James above all the princes in the univerſal world; Solomon was a writer in proſe and verſe, ſo in a very pure and exquiſite manner was our ſweet ſovereign king James; Solomon was the greateſt patron we ever read of to church and church-men, and yet no greater (let the houſe of Aaron now confeſs) than king James.--And as for his words and eloquence, you

* Among the forwardeſt of this worthleſs tribe was Cecil, afterwards earl of Saliſbury, who told him on his coming to the crown, "That he would find his Engliſh ſubjects like aſſes, on whom he might lay any burthen, and would need neither bit nor bridle, but their aſſes ears."

know

know it well enough,—it was rare and excellent in the higheſt degree.—*Profluenti et quæ principem deceret eloquentia*; as Tacitus ſaid to Auguſtus, in a flowing and princely kind of elocution. Thoſe ſpeeches of his in the parliament, ſtar-chamber, council-table, and other public audiences of the ſtate (of which, as of Tully's orations; *Ea ſemper optima quæ maxima:* The longeſt ſtill was held the beſt) prove him to be the moſt powerful ſpeaker who ever ſwayed the ſceptre of this kingdom. RUSHWORTH, vol. i. p. 160.

AS a ſpecimen of the *pure and exquiſite manner* of this *ſweet ſovereign*'s writing and ſpeaking, I beg leave to lay before the reader a few quotations from his *ſpeeches* and *letters*.

In a ſpeech to the parliament, Anno 1610. He informs his ſubjects, that "the king's heart is in the hand of the Lord, who can create and deſtroy, make and unmake; ſo kings can give life and death, judge all and be judged by none. They can exalt low things, and abaſe high things, making the ſubjects like men at cheſs, a pawn to take a biſhop or a knight. And, as it is blaſphemy to diſpute what God may do, ſo it is ſedition in ſubjects to diſpute what kings may do in the height of their power."

MACAULEY'S HIST. ENG. v. i. p. 61.

WHEN the ſame parliament had voted him a leſs ſum than was demanded, he thought proper to decline accepting it, for the following *judicious* reaſons: "Nine ſcore thouſand pounds, he could not accept, becauſe nine was the number of the poets, who were always beggars: eleven was the number of the apoſtles when Judas was away, and therefore might beſt be affected by his majeſty; but

but there was a mean number, which might accord to both and that was ten, a ſacred number, for ſo many were God's commandments which tend to virtue and edification."

WINWOOD'S MEMORIALS, vol. iii. p. 193.

TO illuſtrate his *princely elegance* in his literary correſpondence, take the following example from a letter to the duke of Buckingham——"If thou be with me by four in the afternoon, it will be good time; and prepare thee to be a guard to me from keeping my heart unbroken with buſineſs, before my going to the progreſs. And thus God ſend me a happy and joyful meeting with my *ſweet Stenny*, this evening. *Sweet-heart*, when thou riſeſt keep thee from importunities of people who trouble thy mind, that at meeting I may ſee thy white teeth ſhine upon me."

MSS. in the BRITISH MUSEUM, n. 6987.

BUT the ſtile of the queen was ſomewhat more extraordinary, and in an age and place where flattery was the moſt current coin, undoubtedly infected the whole court.

Queen ANN to King JAMES.

"I am glad that our brother's * horſe does pleaſe you, and that my dog Stennie † does well; for I did command him that he ſhould make your ears hang like a ſow's lug, and when he comes home I will treat him better than any other dog."

Queen ANN to Viſcount VILLARS †.

"You do well in tugging the ſow's ‡ ear, and I thank you for it, and would have you do ſo ſtill,

* King of Denmark.
† Duke of Buckingham.
‡ King James.

upon

upon condition you continue a watchful dog to him, and be always true to him."

MSS. BRITISH MUSEUM, fol. 6986.

A fine courtly ſtyle truly!

THE following paſſages from the biſhop of Downe's ſermon, and a letter from general Digby to the marquis of Ormond, ſhews the impious nonſenſe as well as flattery that was preached and propagated after the death of king Charles I.

"The perſon now murdered, ſays the biſhop, was not the Lord of Glory, but a glorious Lord, Chriſt's own vicar, his lieutenant and vicegerent here on earth." One would imagine he was ſpeaking of his *Holineſs* of Rome. "Albeit he was an inferior to Chriſt as man is to God, yet was his privilege of inviolability far more clear than was Chriſt's; for Chriſt was not a temporal prince, his kingdom was not of this world, and therefore when he vouchſafed to come into this world, and to become the ſon of man, he did ſubject himſelf to the law; but our gracious ſovereign was well known to be a temporal prince, a free monarch, to whom they did all owe and had ſworn allegiance. The parliament is the great council, and hath acted all and more againſt their lord and ſovereign, than the other did againſt Chriſt. The proceedings againſt our ſovereign were *more illegal, and in many things more cruel.*"

"From the creation of the world," ſays general Digby, "to the accurſed day of this damnable murder, nothing parallel to it was ever heard of. Even the crucifying our bleſſed Saviour, if we conſider him only in human nature, did nothing equal this, &c."

STATE LETTERS, CARTE, vol. iii. p. 607.

TIMOLEON,

TIMOLEON, having expelled the tyrants, and reſtored Syracuſe to its ancient liberty, his wiſdom, valour and glory, was very much extolled in his preſence; but ſuch was his modeſty, moderation, and uncommon averſion from all flattery, that he made no other anſwer, but that he thought himſelf obliged to expreſs his thankfulneſs to the gods, who, having decreed to reſtore peace and liberty to Sicily, had vouchſafed to make choice of him, in preference to all others, for ſo honourable a miniſtration; for he was fully perſuaded, that all human events are guided and diſpoſed by the ſecret decrees of divine providence. What a treaſure, what an happineſs for a ſtate, is ſuch a miniſter!

CORN. NEP. IN TIMOL. c. iv.

## FREEDOM with great Men dangerous.

### SENTIMENTS.

Ωκύμορος δή μοι Τέκος ἔσσεαι οἷ ἀγορεύεις. HOMER.
My ſon, thy freedom will abridge thy days.

*Quid de quoque viro, et cui dicas, ſæpe caveto.*

——— Have a care
Of whom you talk; and what, and when, and where.

IT is obſerved in the courſe of worldly things, that men's misfortunes are oftener made by their tongues than by their virtues; and more fortunes overthrown thereby than by their vices.

Good counſel is caſt away upon the arrogant, the ſelf-conceited, or the ſtupid, who are either too proud to take it, or too heavy to underſtand it.

If

If you be conſulted concerning a perſon either paſſionate, inconſtant, or vicious, give not your advice: it is in vain; for ſuch will do only what ſhall pleaſe themſelves.

You are ſo far from obliging a man by relating to him the ill things that have been ſaid of him, that you are quickly paid for your indiſcretion by becoming the firſt object of his averſion and reſentment.

Never aſſent merely to pleaſe, for that betrays a ſervile mind; nor contradict to vex, for that argues an ill temper and ill breeding.

## EXAMPLES.

DIONYSIUS the Elder, tyrant of Syracuſe, without the qualifications, had a ſtrong paſſion for the character of a great poet. Having read one day ſome of his verſes to Philoxenus, and having preſſed him to give his opinion of them, he anſwered with entire freedom, and told him plainly his real ſentiments. Dionyſius, who was not accuſtomed to ſuch language, was extremely offended; and, aſcribing his boldneſs to envy, gave orders to carry him to the mines, the common jail being ſo called.

ROLLIN'S AN. HIST. vol. vi. p. 110.

CAMBYSES, king of Perſia, having obliged Praxaſpes, one of his principal officers, to declare to him what his ſubjects ſaid of him, "They admire (ſaid Praxaſpes) a great many excellent qualies they ſee in your majeſty; but they are ſomewhat ſurprized at your immoderate love of wine." "I underſtand you," replied the king; "that is, they pretend that wine deprives me of my reaſon. You ſhall be judge of that immediately." Upon which he began to drink exceſſively, pouring it down in larger quantities than ever he had done at any

any time before. Then ordering Praxaſpes's ſon, who was his chief cup-bearer, to ſtand upright at the end of the room, with his left hand upon his head, he took his bow, and levelled it at him; and, declaring he aimed at his heart, let fly, and actually ſhot him in the heart. He then ordered his body to be opened; and ſhewing the father the heart of his ſon, which the arrow had pierced, aſked him, in an inſulting ſcoffing manner, if he had not a ſteady hand? HEROD. lib. iii. c. 35.

ALEXANDER the Great, having determined to carry on war with India, the richeſt country in the world, not only in gold, but in pearls and precious ſtones, with which the inhabitants adorned themſelves with more luxury, indeed, than gracefulneſs, Alexander was informed, that the ſwords of the ſoldiers were of gold and ivory; and the king, now the greateſt monarch in the world, being determined not to yield to any perſon whatſoever, in any circumſtance, cauſed the ſwords of his ſoldiers to be ſet off with ſilver plates, put golden bridles to the horſes, had the coats of mail heightened with gold and ſilver; and prepared to march for this enterprize, at the head of an hundred and twenty thouſand men, all equipped with the magnificence above deſcribed.

All things being ready for their ſetting out, he thought this a proper opportunity to reveal the deſign he had ſo long meditated, *viz.* to have divine honours paid him. To ſooth and cheriſh this ridiculous pretenſion, there was not wanting flatterers, thoſe common peſts of courts, who are more dangerous to princes than the arms of their enemies. With this view he appointed a feſtival, and made an incredibly pompous banquet; to which he invited the greateſt lords of his court, both Macedonians and Greeks, and moſt of the higheſt quality

lity among the Perſians. With theſe he ſat down at table for ſome time; after which he withdrew. Upon this Cleon, one of his flatterers, began to ſpeak; and expatiated very much on the praiſes of the king, as had before been agreed upon. He made a long detail of the high obligations they had to him; all which, he obſerved, they might acknowlege and repay at a very eaſy expence, merely with two grains of incenſe, which they ſhould offer him as to a god, without the leaſt ſcruple, ſince they believed him ſuch. To this purpoſe he cited the example of the Perſians; and added, that in caſe the reſt ſhould not care to pay this juſtice to Alexander's merit, he himſelf was reſolved to ſhew them the way, and to worſhip him in caſe he ſhould return into the hall. But that all of them muſt do their duty; eſpecially thoſe who profeſſed wiſdom, who ought to ſerve the reſt as an example of the veneration due to ſo great a monarch. It appeared plainly that this ſpeech was directed to Calliſthenes. He was related to Ariſtotle, who had preſented him to Alexander, his pupil, that he might attend upon that monarch in the war of Perſia. He was conſidered, upon account of his wiſdom and gravity, as the fitteſt perſon to give him ſuch wholeſome councils as were moſt likely to preſerve him from thoſe exceſſes into which his youth and fiery temper might hurry him. This philoſopher ſeeing that every one, on this occaſion, continued in deep ſilence, and that the eyes of the whole aſſembly were fixed upon him, addreſſed himſelf to Cleon in the following words: "Had the king been preſent when thou madeſt thy ſpeech, none among us would have attempted to anſwer thee; for he himſelf would have interrupted thee, and not have ſuffered thee to prompt him to aſſume the cuſtoms of Barbarians, in caſting an odium on his perſon and glory, by ſo ſervile an adulation. But ſince he is abſent,

abſent, I will anſwer thee in his name. I conſider Alexander as worthy of all the honours that can be paid a mortal; but there is a difference between the worſhip of the gods and that of men. The former includes temples, altars, prayers and ſacrifices; the latter is confined to commendations only, and awful reſpect.

"We ſalute the latter, and look upon it as glorious to pay them ſubmiſſion, obedience and fidelity; but we adore the former. We inſtitute feſtivals to their honour, and ſing hymns and ſpiritual ſongs to their glory. We muſt not therefore confound things, either by bringing down the gods to the condition of mortals, or by raiſing a mortal to the ſtate of a god. Alexander would be juſtly offended ſhould we pay to another perſon the homage due to his ſacred perſon only; ought we not to dread the indignation of the gods as much, ſhould we beſtow upon mortals the honour due to them alone? I am ſenſible that our monarch is vaſtly ſuperior to the reſt; he is the greateſt of kings, and the moſt glorious of all conquerors; but then he is a man, not a god.—The Greeks did not worſhip Hercules till after his death; and that not till the oracle had expreſsly commanded it. The Perſians are cited as an example for our imitation; but how long is it that the vanquiſhed have given law to the victor? Can we forget that Alexander croſſed the Helleſpont, not to ſubject Greece to Aſia, but Aſia to Greece?"

The deep ſilence which all the company obſerved whilſt Caliſthenes ſpoke, was an indication, in ſome meaſure, of their thoughts. The king, who ſtood behind the tapeſtry all the time, heard whatever had paſſed. He therefore ordered Cleon to be told, that, without inſiſting any farther, he would only require the Perſians to fall proſtrate, according to their uſual cuſtom; a little after which he came in, pretending

pretending he had been buſied in ſome affair of importance. Immediately the Perſians fell proſtrate to adore him. Polyſperchon, who ſtood near him, obſerving that one of them bowed ſo low that his chin touched the ground, bid him, in a rallying tone of voice, to ſtrike harder. The king, offended at this joke, threw Polyſperchon into priſon. As for Calliſthenes, the king determined to get rid of him, and therefore laid to his charge a crime of which he was no ways guilty. Accordingly he was thrown into a dungeon, loaded with irons, and the moſt grievous torments were inflicted on him, in order to extort a confeſſion of guilt. But he inſiſted upon his innocence to the laſt, and expired in the midſt of his tortures.

Nothing has reflected a greater diſhonour on Alexander's memory than this unjuſt and cruel death of Calliſthenes; and by this dreadful example he deprived all virtuous men of the opportunity of exhorting him to thoſe things which were for his true intereſt. From that inſtant no one ſpoke with freedom in the council; even thoſe who had the greateſt love for the public good, and a perſonal affection for Alexander, thought themſelves not obliged to undeceive him. After this, nothing was liſtened to but flattery, which gained ſuch an aſcendancy over that prince, as entirely depraved him, and juſtly puniſhed him, for having ſacrificed to the wild ambition of having adoration paid him, the moſt virtuous man about his perſon. "The murder of this philoſopher," ſays Seneca, "was a crime of ſo henious a nature, as entirely obliterates the glory of all his other actions."

SENEC. NAT. QUEST. lib. vi. c. 23.

DARIUS, having raiſed a prodigious army, all richly cloathed, himſelf and whole court glittering with

with gold and precious ſtones, ſet out to meet Alexander the Great, near the city of Iſſus. There was at that time in the army of Darius one Caridemus, an Athenian, a man of great experience in war, who perſonally hated Alexander for having cauſed him to be baniſhed from Athens. Darius, turning to this Athenian, aſked, whether he believed him powerful enough to defeat his enemy? Caridemus, who had been brought up in the boſom of liberty, and forgetting that he was in a country of ſlavery, where, to oppoſe the inclination of a prince, is of the moſt dangerous conſequence, replied as follows: "Poſſibly, Sir, you may be diſpleaſed with my telling you the truth; but in caſe I do not do it now, it will be too late hereafter. This mighty parade of war, this prodigious number of men, which has drained all the Eaſt, might indeed be formidable to your neighbours. Gold and purple ſhine in every part of your army, which is ſo prodigiouſly ſplendid, that thoſe who have not ſeen it could never form an idea of its magnificence. But the ſoldiers who compoſe the enemy's army, terrible to behold, and briſtling in every part with arms, do not amuſe themſelves with ſuch idle ſhow. Their only care is to diſcipline in a regular manner their battalions, and to cover themſelves cloſe with their bucklers and pikes. Their phalanx is a body of infantry, which engages without flinching, and keeps ſo cloſe in their ranks, that the ſoldiers and their arms form a kind of impenetrable work. In a word, every ſingle man among them, the officers as well as ſoldiers, are ſo well trained up, ſo attentive to the command of their leaders, that at the leaſt ſignal they make every motion and evolution of the art of war. But that you may be perſuaded theſe Macedonians are not invited hither from the hopes of gaining gold and ſilver, know that this excellent diſcipline has

has ſubſiſted hitherto by the ſole aid and precepts of poverty. Are they hungry? they ſatisfy their appetite with any kind of food. Are they weary? they repoſe themſelves on the bare ground, and in the day-time are always on their feet. Do you imagine that the Theſſalian cavalry, and that of Arcanania and Ætolia, who are all armed cap-a-pee, are to be repulſed by ſtones hurled from ſlings, and with ſticks burned at the end? Such troops as are like themſelves will be able to check their career; and ſuccours muſt be provided from their country to oppoſe their bravery and experience. Send therefore thither all the uſeleſs gold and ſilver which I ſee here, and purchaſe formidable ſoldiers." Darius was naturally of a mild tractable temper†; but good fortune will corrupt the moſt happy diſpoſition. Few monarchs are reſolute and courageous enough to withſtand their own power, and to eſteem a man who loves them ſo well, as to contradict and diſpleaſe them, in telling them the genuine truth. Darius, not having ſtrength of mind ſufficient for this, gave orders for dragging to execution a man who had fled to him for protection, was at that time his gueſt, and who gave him the beſt counſel that could have been propoſed to him: however, as this cruel treatment could not ſilence Caridemus, he cried aloud, with his uſual freedom, "My avenger is at hand, the very man in oppoſition to whom I gave you counſel, and he will puniſh you for deſpiſing it. As for you, Darius, in whom ſovereign power has wrought ſo ſudden a change, you will teach poſterity, that when once men abandon themſelves to the deluſions of fortune, ſhe eraſes from their minds all the ſeeds of goodneſs implanted in them by nature." Darius ſoon repented his having put to death ſo valuable

† Erat Dario mite et tractabile ingenium niſi etiam naturam plerumque fortuna corrumperet. Q. CURT.

a perſon;

a perſon; and experienced, but too late, the truth of all he had told him.

Notwithſtanding it is foreign to the deſign of this Collection, yet as the appearance made by Darius and his army was ſo extremely grand and pompous, an exact deſcription of it may not be diſagreeable to ſome of my young readers.

It was a cuſtom long uſed by the Perſians never to ſet out upon a march till after ſun-riſe, at which time the trumpet was ſounded for that purpoſe from the king's tent. Over this tent was exhibited to the view of the whole army the image of the ſun ſet in cryſtal. The order they obſerved in their march was this: firſt, they carried ſilver altars, on which there lay fire, called by them ſacred and eternal; and theſe were followed by the magi, ſinging hymns, after the manner of their country. They were accompanied by three hundred and ſixty-five youths, (agreeable to the number of days in the year) cloathed in purple robes; after them came a chariot, conſecrated to their god, drawn by white horſes, and followed by a courſer of a prodigious ſize, to whom they gave the name of the ſun's horſe; and the equeries were dreſſed in white, each having a golden rod in his hand. Ten chariots, adorned with ſculptures in gold and ſilver, followed after. Then marched a body of horſe, compoſed of twelve nations, whoſe manners and cuſtoms were various, and all armed in a different manner. Next advanced thoſe whom the Perſians called the immortals, amounting to ten thouſand, who ſurpaſſed the reſt of the Barbarians in the ſumptuouſneſs of their apparel. They all wore golden collars, were cloathed in robes of gold tiſſue, with ſurtouts (having ſleeves to them) quite covered with precious ſtones. Thirty paces from them followed thoſe called the king s couſins or relations, to the number of fifteen thouſand,

thouſand, in habits very much reſembling thoſe of women, and more remarkable for the vain pomp of their dreſs than the glitter of their arms. Thoſe called the doryphori came after; they carried the king's cloak, and walked before his chariot, in which he ſeemed to ſit as on a high throne. This chariot was enriched on both ſides with images of the gods, in gold and ſilver; and from the middle of the yoke, which was covered with jewels, roſe two ſtatues a cubit in height; the one repreſenting war, the other peace, having a golden eagle between them, with wings extended, as ready to take its flight. But nothing could equal the magnificence of the king. He was cloathed in a veſt of purple, ſtriped with ſilver, and over it a long robe glittering all over with gold and precious ſtones, that repreſented two falcons ruſhing from the clouds, and pecking at one another. Around his waſte he wore a golden girdle, after the manner of women, whence his ſcymeter hung, the ſcabbard of which flamed all over with gems. On his head he wore a tiara or mitre, round which was a fillet of blue, mixed with white. On each ſide of him walked two hundred of his neareſt relations, followed by ten thouſand ſlaves and pikemen, whoſe pikes were adorned with ſilver, and tipped with gold; and, laſtly, thirty thouſand infantry, who compoſed the rear-guard: theſe were followed by the king's horſes (four hundred in number) all which were led. About one hundred, or an hundred and twenty paces from them, came Syſigambis, Darius's mother; ſeated on a chariot, and his conſort on another, with the ſeveral female attendants of both queens riding on horſeback. Afterwards came fifteen large chariots, in which were the king's children, and thoſe who had the care of their education, with a band of eunuchs, who are to this day

in great eſteem with thoſe nations. Then marched the concubines, to the number of three hundred and ſixty, in the equipage of queens, followed by ſix hundred mules, and three hundred camels, which carried the king's treaſure, and were guarded by a great body of archers. After theſe came the wives of the crown-officers, and of the greateſt lords of the court; then the ſutlers and ſervants of the army, ſeated alſo in chariots. In the rear were a body of light-armed troops, with their commanders, who cloſed the whole.

Would not any one believe that this was the deſcription of a tournament, rather than the march of an army? Can it be imagined that princes of the leaſt reaſon would have been ſo ſtupid, as to incorporate with their forces ſo cumberſome a train of women, princeſſes, concubines, and domeſtics of both ſexes. But Darius, at the head of ſix hundred thouſand men, and ſurrounded with this mighty pomp, prepared for himſelf only, fancied he was great, and roſe in the idea he had formed of himſelf; yet ſhould we reduce him to his juſt proportion, and his perſonal worth, how little would he appear!

Q. CURT. ROLL. ANT. HIST. lib. vii. p. 145.

PLATO was deſcended from an ancient and illuſtrious family, poſſeſſed of a conſiderable eſtate, and univerſally admired as the profoundeſt ſcholar of his age: but neither his birth, fortune, wiſdom, or learning, could protect him from the reſentments of Dionyſius, tyrant of Syracuſe, for being a little too free with him. Dionyſius, being charmed with the character of Plato the Divine, for ſo he was generally ſtyled, expreſſed a great inclination to have ſome converſation with him. The philoſopher, then about forty years of age, paid the tyrant a viſit.

a viſit. The liberty however which he took in diſcourſing on the ſubject of tyranny, and the arguments he uſed to perſuade the king to diveſt himſelf of his deſpotic power, had like to have coſt him dear; his death, in all probability, would have proved the conſequence, had not his friends Dion and Ariſtomones pleaded hard in his behalf. Though the tyrant, indeed, through their interceſſion, ſpared his life, yet he ſhewed his reſentment ſo far, that he delivered him up to one Polides, a Lacedemonian ambaſſador, at that time reſident at Dionyſius's court, with expreſs orders for his being ſold as a ſlave. This ambaſſador ſoon after tranſported him to Ægina, and there executed the tyrant's commiſſion. Very happy was it for poor Plato that one Anniceres, a native of Cyrene, happened at that time to be in the iſland. This perſon paid down the ſum demanded for the philoſopher; and took the firſt opportunity of ſending him back to Athens, and reſtoring him to his friends.

Dionyſius being informed that Plato was once more at Athens in a ſtate of freedom, contrary to his expectation, was under ſome apprehenſion that Plato would ſtudy ſome way or other to revenge the inſult and indignity offered him. He wrote therefore a very complaiſant letter to him, wherein he, in effect, though not in direct terms, deſired he would excuſe the treatment he had met with, and inſinuated it was with pleaſure he heard of his reſiding again among his friends. Plato ſent a very cold anſwer to the tyrant, which was to this effect, *viz.* That he need not give himſelf any great concern about what had paſſed; for his thoughts were ſo much taken up with the charms of philoſophy, that he had no time to ſpare in the gratification of any private reſentment.

MARTIN'S LIVES, &c.

# FRIENDSHIP.

## SENTIMENTS.

WITHOUT friendſhip life has no charm. The only things which can render friendſhip ſure and laſting are, virtue, purity of manners, an elevated ſoul, and a perfect integrity of heart.

It is highly proper that we ſhould diſtinguiſh the friend from the companion. A conformity of taſte for pleaſure, and for any thing beſides virtue, may conſtitute a club; but cannot make a ſociety of friends. That table-companion, who, while he holds his glaſs, ſeems to glow with ſuch cordial friendſhip, if truſted with a ſecret on which even your honour depends, will thence take occaſion to be merry at your expence, and you will ſoon, by his means, be rallied, abuſed, and affronted: deliver up your intereſt to him, he will ſacrifice it to his own. After this you complain that you have been betrayed by a friend; when it was only by a man who frequently eat and drank with you, and joined in the ſame diverſions.

Neither ſhould we confound the relation with the friend. We are connected with the firſt by neceſſary ties, which reach not the heart; while the other is united to us by the ſtronger chain of a voluntary engagement, the effect of a perfect ſympathy. It is a free and deliberate choice which conciliates friends; but relations are derived from nature.

Gratitude itſelf is not friendſhip. We are affected with the generoſity of our benefactor; we take

take a pleaſure in letting him ſee, that we are ſenſible of our obligations; and we ardently deſire to have the power of proving this, by real ſervices: yet, at the ſame time, it is poſſible that we may be far from liking either his temper, his character, or his conduct.

Friendſhip is a diſintereſted affection, founded only on eſteem, and of all the paſſions moſt nearly reſembles love; nor is there the leaſt difference, if we ſuppoſe this laſt independent of the ſex of the perſon beloved. If Platonic love is not a mere chimera, it is nothing elſe but friendſhip, which is neither increaſed nor diminiſhed by the difference of ſex of the two friends.

The firſt rule in the choice of a friend, is not to love him before you know him: almoſt at firſt ſight we may know if a man be of quick or ſlow parts, if he be gay or ſerious, clowniſh or polite, talkative or reſerved, witty or ſtupid; we ſee almoſt all this in his eyes, in his attitude, in his geſtures, and in his diſcourſe; but we cannot ſo eaſily diſcover whether he has virtue and probity. It requires more time to be certain with regard to this point; and till we are as well aſſured of it, as it is poſſible for us to be, we ought not prodigally to beſtow upon him, from equivocal appearances, the precious title of friend. Are we at laſt convinced that he deſerves it? then there muſt be no reſerve; we ought to enter with him into an intercourſe of ſentiments, of taſtes, pleaſures, and intereſts.

Friendſhip is a kind of marriage, which eſtabliſhes between two friends a mutual intimacy and perfect correſpondence.

The next rule, which is not leſs important, is to chooſe him only from the ſociety of the good and virtuous. The moſt long-lived plants are not thoſe

that grow the faſteſt; thus it is with friendſhip. that is commonly the moſt firm and durable which grows up but ſlowly; while that which is haſtily contracted is more liable to be diſſolved. Lovers of virtue ſhould have none but virtuous men for their friends; and on this point the proof ought principally to turn: becauſe, where there is no virtue, there is no ſecurity that our honour, confidence, and friendſhip, will not be betrayed and abuſed. In general, they ſuffer moſt from pretended friendſhip who leaſt deſerve to ſuffer. It is very rare for the honeſt heart to prove diſtruſtful; and more rare ſtill for him not to be deceived, who is a ſtranger to ſuſpicion. There are men of a character ſo open and generous that there is no one but would be a gainer by making them their friends; but when theſe contract a friendſhip they riſk more than others: for ſo many advantages ariſe from aſpiring after their eſteem, that they can never be certain that it is not courted with a view to intereſt; and a ſelf intereſted friend is never a true one. It is to theſe upright and ſincere hearts that I eſpecially direct my counſels on friendſhip, for what matters it if deceivers are deceived?

The neceſſary appendages of friendſhip are confidence and benevolence. The purſe and the heart ought to be open to a friend; and in no caſe can we ſhut them, except in ſuch as will juſtify our having no longer any regard for him. And, indeed, we run no hazard in truſting to a well choſen friend either our ſecret or our ſtrong-box, for we are certain that he will uſe them both with diſcretion.

Confidence produces two effects; the one is ſuch a perfect reliance on the prudence, the probity, the conſtancy, and affection of the perſon beloved as prevents every injurious ſuſpicion: the other effect, which

which is indeed a natural conſequence of ſuch a reliance, is that openneſs and unreſerve with which two friends diſcloſe their moſt intimate ſentiments, their thoughts, their projects, and, in a word, every thing in which either the one or the other may appear concerned; and this frequently extends even to trifles; becauſe between friends, trifles themſelves become intereſting.

Nothing ought to be concealed but the ſecrets of another friend.

As to the benevolence which friendſhip inſpires, it alſo produces two effects; indulgence and good offices.

Such faults only as are inconſiſtent with the ſincerity of friendſhip, ought to be unpardonable: overlook in your friend all the faults in which his heart is not concerned, all thoſe which do not prove that his affection for you is extinguiſhed

To break with a friend, to betray or inſult him, are the only faults which friendſhip cannot pardon.

Though friendſhip hath nothing in it of a ſelfiſh nature, yet it is pleaſed with kindneſs and good offices: theſe are to friends what careſſes are to lovers; not reaſons for beginning to love, but motives to love more affectionately: like a breath of wind, which, though it produces not the flame, renders it more ardent.

There are ſo many ways of obliging a friend, that in what ſituation ſoever we find him, ſome one of theſe is always practicable: ſeize, therefore, every opportunity that offers, and, if it be poſſible, wait not till he himſelf tells you in what inſtances it is in your power to ſerve him. Endeavour to know his wants, and provide for them before he himſelf has perceived them; and thus he will always be ready to foreſee and prevent yours. Have a regard however to the delicacy of your

friend, for you may perhaps diſoblige through a deſire to oblige too much; cover, therefore, your ſervices with appearances that may ſeem to diſpenſe with his gratitude. However this be, it is much better to offend by too much aſſiduity and bounty, than to confine yourſelf through avarice, or want of affection, to barren proteſtations of friendſhip. But would you give your friend a proof of friendſhip as ſtrong as it is rare, be ſincere with him in all your diſcourſe: let the advice you give him, the remonſtrances you make him, be the faithful expreſſions of your thoughts and ſentiments. Dare to ſhew him truth entirely naked; or, if through condeſcenſion, you adorn her with ſome cloathing, let it be ſuch as will ſet off her beauties without diſguiſing them.

The difficulty is not ſo great to die for a friend, as to find a friend worth dying for.

## EXAMPLES.

CAIUS Gracchus, who was the idol of the Roman people, having carried his regard for the plebeians ſo far as to draw on himſelf the reſentment of the nobility, an open rupture enſued. The conſul Opinius, who eſpouſed the cauſe of the latter, ſeized a poſt which commanded the city. Gracchus, and Fulvius his friend, with a confuſed multitude, took poſſeſſion of Mount-Aventine; ſo that the two extremities of Rome, to the eaſt and weſt, were like two camps. Overtures of peace were made; but not being accepted, a battle enſued, in which the conſul meeting with a more vigorous oppoſition than he expected, proclaimed an amneſty for all thoſe who ſhould lay down their arms, and, at the ſame time, ſet a price on the heads of Gracchus and Fulvius, promiſing to give their weight in gold to any one who ſhould bring them to him. This proclamation

proclamation had the desired effect; the populace slipped away one by one, and, deserting their leaders, returned silently to their own houses. Fulvius, by the vigilance of the consular party, was taken and beheaded. As for Gracchus, he would have taken refuge in the temple of Diana; but Licinius Crassus, his brother-in-law, and Pomponius, a Roman knight, who attended him, advised him to make his escape from thence. He followed their advice, and passing through the centre of the city, got to the bridge Sublicius, where his enemies, who pursued him close, would have overtaken and seized him, if his two friends, with as much intrepidity and resolution as Horatius Cocles had formerly exerted in the same place, had not opposed their fury: but they saw the danger he was in, and determined to save his life, even at the expence of their own. They defended the bridge against all the consular troops, till Gracchus was out of their reach; but, at length, being overpowered by numbers, and covered with wounds, they both expired on the bridge which they had so valiantly defended. In the mean while Gracchus fled to a sacred wood, dedicated to the furies, and there ordered a generous slave, by name Euphorus, or as others call him, Philostratus, who had attended him, to put an end to his life. The faithful slave, resolving not to out-live his master, stabbed himself with the same dagger which he had plunged into the breast of Gracchus, and expired with him. Others tell us, that Gracchus, being overtaken by his pursuers, Euphorus, embracing his master, covered him with his own body, so that the enemies could not hurt him without first killing the faithful slave, who after receiving many wounds, breathed his last over Gracchus, whom the rabble dispatched.

PLUT. in GRACCH.

AFTER the ſecond battle of Philippi, between Anthony and Octavius, two of the Roman triumvirs, and Brutus, which proved fatal to the latter, and indeed to the liberty of Rome, one Lucilius Lucinus, an intinate friend of Brutus, obſerving a body of Thracian horſe taking no notice of any other in their purſuit, but making directly towards Brutus, reſolved to ſtop them, and ſave the life of his general at the hazard of his own. Accordingly, without acquainting Brutus with his deſign, he halted till the Thracians came up and ſurrounded him; then he cried out, "I am Brutus;" and begging quarter, deſired they would carry him to Anthony, pretending that he feared Octavius. The Thracians overjoyed with their prey, and thinking themſelves happy, immediately detached ſome of their own body to acquaint Anthony with their good fortune; and in the mean time, giving over the purſuit, returned to the field of battle with their priſoner. The report being ſpread in an inſtant all over the army, that Brutus was taken, and that the Thracians were bringing him alive to Anthony, both ſoldiers and officers flocked together from all parts to ſee him. Some pitied his misfortunes, others accuſed him of a meanneſs unbecoming his former glory, for ſuffering himſelf, out of too much love of life, to be a prey to barbarians. As for Anthony, he was not a little concerned at this adventure, being quite at a loſs in what manner he ſhould receive, and how he ſhould treat his illuſtrious captive; but he was ſoon delivered from his uneaſineſs, for as the Thracians drew near, he knew the priſoner, who had paſſed himſelf upon the Thracians for Brutus, and now addreſſing the triumvir with a generous confidence: "Be aſſured, Anthony," ſaid he, "that no enemy either has or ever ſhall take Marcus Brutus alive; forbid it, gods,

gods, that fortune ſhould ever prevail ſo much above virtue! But let him be diſcovered dead or alive, he will certainly be found in ſuch a ſtate as is worthy of him. As for me, I have delivered myſelf up to ſave him, and am now ready to ſuffer whatever torments you think proper to inflict upon me without demanding or expecting any quarter."

Anthony, wonderfully taken with the fidelity, virtue, and generoſity of Lucilius, turned to the Thracians, now ſenſible of, and enraged at their diſappointment, and addreſſed them thus; "I perceive, my fellow ſoldiers, that you are concerned and full of reſentment for having been thus impoſed upon by Lucilius: but, be aſſured, that you have met with a booty better than that you have ſought for; you have been in ſearch of an enemy, and you have brought me a friend. I was truly at a loſs how I ſhould have treated Brutus, if you had brought him to me alive; but of this I am ſure, that it is better to have ſuch a man as Lucilius our friend than our enemy." Having thus ſpoken, he embraced Lucilius, and commended him to the care of one of his friends. PLUT. IN BRUTO.

NEVER, perhaps, was there a more ſincere and elegant friendſhip than that which ſubſiſted between Scipio and Lælius. The former was one of the greateſt generals and beſt of men that Rome ever produced; the other for his probity and prudence was diſtinguiſhed by the ſurname of the *Wiſe*. They were almoſt of the ſame age, and had the ſame inclination, benevolence of mind, taſte for learning of all kinds, principles of government, and zeal for the public good. If Scipio took place in point of military glory (though Lælius did not want merit even of that kind) his friend had, perhaps the ſuperiority in reſpect of eloquence: but let

let us hear Lælius himſelf upon ſo intereſting a ſubject. "As for me," ſays Lælius, "of all the gifts of nature and fortune, there are none, I think, comparable to the happineſs of having Scipio for my friend. I found in our friendſhip a perfect conformity of ſentiments in reſpect to public affairs, an inexhauſtible fund of counſels and ſupports in private life, with a tranquillity and delight not to be expreſſed. I never gave Scipio the leaſt offence to my knowlege, nor ever heard a word eſcape him that did not pleaſe me. We had but one houſe, and one table at our common expence, the frugality of which was equally the taſte of both: for in war, in travelling, in the country, we were always together. I do not mention our ſtudies, and the attention of us both always to learn ſomething; this was the employment of all our leiſure hours, removed from the ſight and commerce of the world."

Is there any thing comparable to a friendſhip like that which Lælius has juſt deſcribed? "What † a conſolation is it to have a ſecond-ſelf, to whom we have nothing ſecret, and into whoſe heart we may pour out our own with perfect effuſion. Could we taſte proſperity ſo ſenſibly, if we had no one to ſhare in our joy with us? And what a relief is it in adverſity to have a friend ſtill more affected with it than ourſelves."

What highly exalts the value of the friendſhip we ſpeak of, was its not being founded at all upon intereſt, but ſolely upon eſteem for each other's virtues. "What occaſion," ſays Lælius, "could Scipio have of me? Undoubtedly none, nor I of him. But my attachment to him was the effect of my high eſteem and admiration of his virtues; and his

† Quid dulcius, quam habere quicum audeas ſic loqui, ut tecum? Quis eſſet tantus fructus in proſperis rebus, niſi haberes qui illis æque ac tu ipſe, gauderet? Adverſas vero ferre difficile eſſet ſine eo qui illas etiam gravius quam tu, ferret.

to

to me from the favourable idea he had of my character and manners. This friendſhip encreaſed afterwards on both ſides, by habit and commerce. We both indeed derived great advantages from it, but theſe were not our view when we began to love each other." DE AMICIT. 22. 30.

Nothing upon earth can be ſo deſirable as ſuch a friendſhip as we have now deſcribed; but in vain do we ſeek for it among the ignorant, the vain, the ſelfiſh, or men of looſe and profligate principles; for we ſhall ſoon be aſhamed of loving a man whom we cannot eſteem. Pure friendſhip is ſomething, which none can truly taſte, but thoſe of warm paſſions and a refined genius: ſuch may ſay with Ovid, *nos duo turba ſumus*, we too are a multitude.

WHEN Damon was ſentenced by Dionyſius of Syracuſe to die on a certain day, he begged permiſſion, in the interim, to retire to his own country, to ſet the affairs of his diſconſolate family in order. This the tyrant intended peremptorily to refuſe, by granting it, as he conceived, on the impoſſible conditions of his procuring ſome one to remain as hoſtage for his return, under equal forfeiture of life. Pythias heard the conditions, and did not wait for an application upon the part of Damon; he inſtantly offered himſelf as ſecurity for his friend, which, being accepted, Damon was immediately ſet at liberty. The king and all the courtiers were aſtoniſhed at this action; and therefore when the day of execution drew near, his majeſty had the curioſity to viſit Pythias in his confinement. After ſome converſation on the ſubject of friendſhip, in which the tyrant delivered it as his opinion that ſelf-intereſt was the ſole mover of human actions; as for virtue, friendſhip, benevolence, love of one's country, and the like, he looked upon them as terms invented by the wiſe to keep in awe

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and impoſe upon the weak, "My lord, ſaid Pythias, with a firm voice and noble aſpect, I would it were poſſible that I might ſuffer a thouſand deaths, rather than my friend ſhould fail in any article of his honour. He cannot fail therein, my lord, I am as confident of his virtue, as I am of my own exiſtence. But I pray, I beſeech the gods, to preſerve the life and integrity of my Damon together: oppoſe him, ye winds, prevent the eagerneſs and impatience of his honourable endeavours, and ſuffer him not to arrive, till by my death I have redeemed a life a thouſand times of more conſequence, of more value, than my own; more eſtimable to his lovely wife, to his precious little innocents, to his friends, to his country. O leave me not to die the worſt of deaths in my Damon." Dionyſius was awed and confounded by the dignity of theſe ſentiments, and by the manner in which they were uttered; he felt his heart ſtruck by a ſlight ſenſe of invading truth; but it ſerved rather to perplex than undeceive him. The fatal day arrived, Pythias was brought forth, and walked amidſt the guards with a ſerious, but ſatisfied air, to the place of execution. Dionyſius was already there; he was exalted on a moving throne, that was drawn by ſix white horſes, and ſat penſive and attentive to the priſoner. Pythias came, he vaulted lightly on the ſcaffold, and beholding for ſome time the apparatus of his death, he turned with a placid countenance, and addreſſed the ſpectators: "My prayers are heard," he cried, "the gods are propitious; you know, my friends, that the winds have been contrary till yeſterday. Damon could not come, he could not conquer impoſſibilities; he will be here to-morrow, and the blood which is ſhed to-day, ſhall have ranſomed the life of my friend. O could I eraſe from your boſoms every doubt, every mean ſuſpicion, of the honour of the man for whom I am about to ſuffer, I ſhould go to my death even

as

as I would to my bridal. Be it ſufficient, in the mean time, that my friend will be found noble, that his truth is unimpeachable, that he will ſpeedily prove it, that he is now on his way, hurrying on, accuſing himſelf, the adverſe elements, and the gods; but I haſte to prevent his ſpeed: executioner, to your office." As he pronounced the laſt word, a buz began to riſe among the remoteſt of the people; a diſtant voice was heard, the croud caught the words, and ſtop, ſtop the execution, was repeated by the whole aſſembly: a man came at full ſpeed; the throng gave way to his approach: he was mounted on a ſteed of foam: in an inſtant he was off his horſe, on the ſcaffold, and held Pythias ſtraitly embraced. "You are ſafe," he cried, "you are ſafe, my friend, my beloved friend, the gods be praiſed, you are ſafe. I now have nothing but death to ſuffer, and I am delivered from the anguiſh of thoſe reproaches which I gave myſelf, for having endangered a life ſo much dearer than my own." Pale, cold, and half ſpeechleſs in the arms of his Damon, Pythias replied in broken accents—"Fatal haſte!—Cruel impatience!—What envious powers have wrought impoſſibilities in your favour?—But I will not be wholly diſappointed.—Since I cannot die to ſave, I will not ſurvive you." Dionyſius heard, beheld, and conſidered all with aſtoniſhment. His heart was touched, he wept, and leaving his throne, he aſcended the ſcaffold. "Live, live, ye incomparable pair!" he cried, "ye have borne unqueſtionable teſtimony to the exiſtence of virtue; and that virtue equally evinces the exiſtence of a God to reward it. Live happy, live renowned! and O form me by your precepts, as ye have invited me by your example, to be worthy of the participation of ſo ſacred a friendſhip." CIC. DE OFFICIIS, lib. iii. n. 43. THE FOOL of QUALITY.

GAMING.

# GAMING.

## SENTIMENTS.

LOVE of gaming corrupts the beſt principles in the world: like a quickſand, it ſwallows up a man in a moment.

How many thouſands have been ruined by gaming? yet you ſay very compoſedly, you cannot live without it; frivolous excuſe! Is there any violent and ſhameful paſſion which may not uſe the ſame language? Would any one be allowed to ſay, he cannot live without murders, rapes, and robberies? Is gaming without conſideration or intermiſſion, where you aim at the total ruin of your adverſary, where you are tranſported with inſolence at winning, or thrown into deſpair by loſing; where, inflamed by avarice, you expoſe on a card or dye, your own, your wife's, and your children's fortune. Is this allowable? Is this the ſport you cannot live without? and yet are there not often worſe conſequences than theſe at play? When entirely ſtripped, when cloaths and furniture have been converted into gaming-money, you ſee your family in unpitied wretchedneſs. The frequent duels I omit. I allow no body to be a knave; but I allow a knave to play deep. I forbid it in an honeſt man. There is much folly, there is wickedneſs in expoſing one's ſelf to a great loſs.

There is one affliction which is laſting, and that is the loſs of an eſtate; time, which alleviates all others, ſharpens this; we feel it every moment during the courſe of our lives, continually miſſing the fortune we have loſt.

All play-debts muſt be paid in ſpecie, or by an equivalent. The man that plays beyond his income

pawns

pawns his eſtate: the woman muſt find out ſomething elſe to mortgage when her pin-money is gone: the huſband has his lands to diſpoſe of; the wife her perſon. Now when the female body is once dipped, if the creditor be importunate, I leave my reader to conſider the conſequences.

The love of cards let ſloth infuſe;
The love of money ſoon enſues:
The ſtrong deſire ſhall ne'er decay,
Who plays to win, ſhall win to play:
The breaſt, where love had plann'd his reign,
Shall burn unquench'd with luſt of gain;
And all the charms that wit can boaſt
In dreams of bitter luck be loſt.
Thus neither innocent nor gay
The uſeleſs hours ſhall fleet away;
While time o'erlooks the trivial ſtrife,
And, ſcoffing, ſhakes the ſands of life,
Till the wan maid, whoſe early bloom
The vigils of quadrille conſume,
Exhauſted by the pangs of play,
To luſt and avarice falls a prey.

## EXAMPLES.

MIRA was the only daughter of a nobleman, who had bravely ſerved his country, and his eſtate being but juſt ſufficient to provide for his ſons, Mira had her education under an aunt, who afterwards left her fifty thouſand pounds. The old lady was what we call a very good ſort of a woman, but being very infirm, ſhe led, in Mr. Pope's words, "an old age of cards;" and Mira, being her darling, ſhe always made one of the ſet. By this ſhe contracted an early love for play, which at firſt diſguiſed itſelf under the plauſible appearances of willingneſs to oblige her company, and doing ſomething

thing to paſs the time: but when Mira became miſtreſs of herſelf and fortune, ſhe found this paſſion ſo ſtrongly confirmed, that it gained an abſolute aſcendency over her mind; though in all other reſpects ſhe was frugal, prudent, and virtuous. Her huſband, who fills a place by which he has opportunities of knowing very ſecret tranſactions, loves her to diſtraction; and ſhe has every indulgence that fortune or nature can beſtow. Her paſſion, however, for play led her ſome time ago into a ſet, of which Count Crib was one; and ſhe loſt five hundred pounds. The frequent demands of that kind which ſhe had made upon her huſband, and the many ſolemn promiſes ſhe had given not to renew them, rendered it worſe than death for her to apply to him; yet the money, be the conſequence ever ſo diſagreeable, nay, fatal, muſt be obtained. The Count is a ſecret agent for the enemies of this country, who ſpare for no money to procure intelligence. Though every way diſguſtful and diſagreeable, yet his readineſs to be in all parties at play, and his being always well furniſhed with money, renders him agreeable to what is called the very beſt company, though they both know and call him, a ſpy and a ſharper.

The Count, who has great experience in diſtreſſes of that kind, ſaw that of the lovely Mira, and knew he could make it worth his while to relieve her. He pretended to enter with her upon a *tête-a-tête* game at piquet, and throwing up the cards all of a ſudden, "he ſwore he was picking her pocket, becauſe ſhe did not mind her game, and that he was ſure ſomewhat was the matter with her. But, faith," continued he, "I am not myſelf in a good cue for play, I am curſed uneaſy; I would give five hundred pounds with all my heart.—Mira, in her turn, was equally impatient to know the Count's diſtreſs;

diſtreſs; and at laſt ſhe learned, that he could get a thouſand pounds bet with Lord Mattadore upon a certain deſtination of great importance; but he did not know what ſide to take, or how to play his money. Mira had good ſenſe enough to ſee thro' the villain's deſign; but the dear delight of being again ſet up in play, ſtifled within her all conſideration of duty, love, and loyalty; ſhe ſeveral times traverſed the room in a muſing poſture, but the ſtruggle was ſoon over, and, in ſhort, the bargain was ſtruck. She was to procure the Count authentic intelligence of the deſtination, and he in return was to make her a preſent of five hundred pounds.

Mira, upon her return home, affected an unuſual gaiety; and what gave vaſt pleaſure to her huſband was, that having invited ſome friends to ſup, the card-tables were early removed, and the remaining part of the evening was dedicated to chearful converſation. The unſuſpecting Hortenſio, for that was the huſband's name, went to bed, and falling aſleep more profoundly than uſual, Mira ſeized the golden opportunity of tranſcribing from his pocket book, which lay upon a bureau, in an adjacent cloſet, a paper which contained all, and more than the Count wanted to know. In the afternoon, dinner being over, and her huſband abroad, under a pretence of walking in St. James's-park, ſhe got into a hackney-chair, and hurried to the place of aſſignation with the welcome intelligence to the Count. He could not believe his own good fortune when he read it, and being a thorough bred villain, he reſolved to ſeal his correſpondence with the beautiful agent with more tender engagements than thoſe of money. Though Mira loathed and deteſted him, yet the golden bait, which he dangled in her eyes, and which was to reſtore her to the comforts of her ſoul, proved at laſt irreſiſtible.

ble. She plunged conſcious of her crime into perdition, and is now undone. She has got in her pocket the wages of her double perfidy, while her paſſion for play will ſoon bring her into circumſtances, that will oblige her to repeat her crime; and a few months will extinguiſh the remains of that modeſty and thoſe ſentiments that gave dignity to her beauty, and lovelineſs to her perfections. Such are the effects of a paſſion for gaming!

Dorinda chearful, young, and gay,
Brilliant at balls, at park, and play;
Bleſt with a free engaging air;
In ſhort, entirely debonnaire:
Shall I relate?—Excuſe the truth—
That bane of inexperienced youth,
Gaming! had quite engroſs'd her mind;
To not a vice beſide inclin'd.
Oft would ſhe melancholy ſit,
No partner near for dear piquet!
At laſt a cruel ſpoiler came,
Deep in the myſteries of the game,
A ſon of Mars, with brazen face,
Furniſh'd with impudence and lace;
Yet could he fawn, and ſeem'd ſo mild,
That innocence was ſure beguil'd.
Soon he her intimacy gains:
She ſeem'd a prize deſerving pains:
Cards, after nonſenſe, came in courſe;
By ſap he ſurer works than force.
The table ſet—the game begins,
The captain ſoon her money wins:
She can't deſiſt; loſes and frets;
Her brilliant necklace then ſhe bets;
Would ſave her watch, but can't reſiſt,
A miniature can ſcarce be miſt.
At laſt both watch and trinkets go
A prey to the devouring foe!

Nay,

Nay, more (if public fame be true)
She loſt her diamond buckles too!
Her bracelet next became his prize,
And in his hat the treaſure lies.
Upon her virtue next he treats,
And Honour's ſacred name repeats!
Then ſwears, with hand upon his breaſt,
That without her he can't be bleſt;
Plies her, with unremitting pains,
To exchange her virtue for his gains.
Shame now with ſcarlet dies her face;
He triumphs over her diſgrace:
Soon turns to jeſt her ſcruples nice;
In brief, ſhe falls a ſacrifice!
So ſome fair flower its charms diſplays
Conſpicuous to the ſolar rays;
Pride of the garden where it grows,
Guiltleſs and unſuſpecting blows,
Till ſome foul reptile, under ground,
The root approaches, fair and ſound:
From noxious bite the flower declines,
And all its beauteous tints reſigns;
Its verdure fades, it droops its head
From cauſe unſeen, the plant is dead.
Spoil'd of her virtue in her prime,
The dread of ſhame ſucceeds the crime;
Loſt to the hopes of earthly joy,
Rage and deſpair her mind deſtroy.
Dorinda—gentle, hapleſs maid!
Bereft of Reaſon's timely aid,
From conſciouſneſs, from ſcandal's rod,
Rous'd, without ſummons to her God!
Ye fair, if happineſs ye prize,
Be warn'd, ſhun gaming, and be wiſe.

THE late colonel Daniel, who took great pleaſure in giving advice to young officers, guiding them in their

their military functions, the management of their pay, &c. Whenever he was upon this article of Gaming, he uſed always to tell the following ſtory of himſelf, as a warning to others, and to ſhew that a little reſolution may conquer this abſurd paſſion. In queen Ann's wars he was an enſign in the Engliſh army then in Spain: but he was ſo abſolutely poſſeſſed by this evil, that all duty, and every thing elſe that prevented his gratifying his darling paſſion, was to him moſt grievous: he ſcarce allowed himſelf time for reſt; or if he ſlept, his dreams preſented packs of cards to his eyes, and the rattling of dice to his ears:—his meals were neglected; or if he attended them, he looked upon that as ſo much loſt time; and ſwallowed his meat with precipitance, and hurried to the dear gaming table again. In one word, he was a profeſſed gameſter. For ſome time fortune was his friend: and he was ſo ſucceſsful, that he has often ſpread his winnings on the ground, and rolled himſelf on them, in order that it might be ſaid of him, "he wallowed in gold." Such was his life for a conſiderable time; but, as he hath often ſaid, and I dare ſay every conſiderate man will join with him, "it was the moſt miſerable part of it."—After ſome time he was ordered on the recruiting duty, and at Barcelona he raiſed one hundred and fifty recruits for the regiment; though this was left entirely to his ſerjeant, that he might be more at leiſure to attend to his darling paſſion. After ſome changes of good and ill-luck, fortune declared ſo openly againſt him, that, in one unlucky run, he was totally ſtript of the laſt farthing. In this diſtreſs he applied to a captain of the ſame regiment with himſelf, for a loan of ten guineas; which was refuſed with this ſpeech, "What! lend my money to a profeſſed gameſter! No, Sir, I muſt be excuſed: for of neceſſity I muſt loſe either my money

money or my friend; I therefore chooſe to keep my money." With this taunting refuſal he retired to his lodging, where he threw himſelf on his bed, to lay himſelf and his ſorrows to a momentary reſt, during the heat of the day. A bug, gnat, or ſome ſuch vermin happening to bite him, he awoke: when his melancholy ſituation immediately preſented itſelf to him. Without money! and no proſpect how to get any to ſubſiſt himſelf and his recruits to the regiment, then at a great diſtance from him; and ſhould they deſert for want of their pay, he muſt be anſwerable for it; and he could expect nothing but caſhiering for diſappointing the queen's ſervice.—He had no friend! for he whom he had eſteemed ſo, had not only refuſed to lend him money, but had added taunts to his refuſal. He had no acquaintance there! and ſtrangers he knew would not let him have ſo large a ſum as was anſwerable to his real neceſſity. This naturally led him to reflect ſeriouſly on what had induced him to commence gameſter, and this he preſently perceived was idleneſs. He had now found the cauſe, but the cure was ſtill wanting: how was that to be effected ſo as to prevent a relapſe? Something muſt be done; ſome method muſt be purſued ſo effectually to employ his time, as to prevent his having any to throw away at gaming. It then occurred to him that the adjutancy of the regiment was to be diſpoſed of, and this he determined to purchaſe as a poſt the moſt likely to find him a ſufficient and laudable way of paſſing his time. He had letters of credit to draw for what ſum he pleaſed for his promotion in the army; but not to throw away idly, or to encourage his extravagancy. This was well: but the main difficulty remained, and he muſt get to the regiment before he could take any ſteps towards the intended purchaſe, or draw for the ſum to make it with. While he was endeavouring

to

to fall upon ſome expedient to extricate himſelf out of this dilemma, his friend, who had refuſed him in the morning, came to pay him a viſit. After a very cool reception on the colonel's ſide, the other began by aſking him, what ſteps he intended to take to relieve himſelf from the anxiety he plainly ſaw he was in? The colonel then told him all that he had thought upon that head, and the reſolution he had made of purchaſing the adjutancy as ſoon as he could join the regiment: his friend then getting up, and embracing him, ſaid "My dear Daniel, I refuſed you in the morning, in that abrupt manner, in order to bring you to a ſenſe of the dangerous ſituation you were in, and to make you reflect ſeriouſly on the folly of the way of life you had plunged yourſelf into. I heartily rejoice that it has had the deſired effect. Purſue the laudable reſolution you have made, for be aſſured that IDLENESS and GAMING are the RUIN of YOUTH. My intereſt, advice, and purſe, are now at your command: there, take it, and pleaſe yourſelf with what is neceſſary to ſubſiſt yourſelf and recruits to the regiment." This preſently brought the colonel off the bed; and this afternoon's behaviour intirely obliterated the harſhneſs of his friend's morning refuſal: he now viewed him in the agreeable light of a ſincere friend, and for ever after eſteemed, and found him ſuch. In ſhort, the colonel ſet out with his recruits for the regiment, where he gained great applauſe for his ſucceſs, which, as well as his commiſſion, he had well nigh loſt by one morning's folly: he immediately ſolicited for, and purchaſed, the adjutancy; and from that day forward never touched cards or dice, but as they ought to be uſed, merely for diverſion, or to unbend the mind after too cloſe an attention to ſerious affairs.

FRIENDLY ADVICE TO OFFICERS.

END OF THE FIRST VOLUME.